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THE
RUDIMENTS
OF
GRAMMAR
FOR THE
English-Saxon Tongue,

First given in ENGLISH:

WITH AN

APOLOGY

For the Study of

NORTHERN ANTIQUITIES.

Being very useful towards the understanding our
ancient *English* POETS, and other WRITERS.

By ELIZABETH ELSTOB. K

*Our Earthly Possessions are truly enough called a PATRIMONY, as derived
to us by the Industry of our FATHERS; but the Language that we
speak is our MOTHER-TONGUE; And who so proper to play the Cri-
ticks in this as the FEMALES.*

In a Letter from a Right Reverend Prelate to the Author.

L O N D O N,

Printed by *W. Bowyer*: And Sold by *J. Bowyer* at the *Rose*
in *Ludgate-street*, and *C. KING* in *Westminster-hall*, 1715.

To the Rev^d Mr. Charles

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G R A M M A R

English Grammar

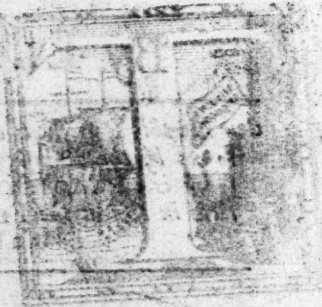


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Being very useful to understanding our
ancient Writers

JOHN BASTON

Author of the English Grammar, and
of the Latin Grammar, &c. &c.
LONDON: Printed by J. BASTON, at the
Sign of the Anchor, in St. Dunstons Church-yard, 1717.



L O N D O N
Printed by W. BASTON: And Sold by J. BASTON at the Sign
of the Anchor, in St. Dunstons Church-yard, 1717.



TO
HER ROYAL HIGHNESS
THE
PRINCESS of WALES.

MADAM,



HIS small Treatise,
which the Author
once hoped to have
had the Honour of
dedicating to Her
Royal Highness the Princess

A 2

SOPHIA,

The DEDICATION.

SOPHIA, a Lady endowed with all Princely Accomplishments, and particularly a most Bounteous Patroness of Letters, begs leave now most humbly to offer itself to Your Royal Highness's gracious Acceptance, who so undoubtedly inherit all the Royal and Illustrious Qualities of that GREAT LADY.

Madam, it addressees itself to Your Royal Highness, congratulating Your Auspicious Arrival into *England*, in a Language which bears a Name that is common both to the *German* and *English* Nations, the SAXON. This will

The DEDICATION.

will not, I presume, make it a less agreeable Present to Your Royal Highness, in whose Royal Offspring the *Saxon* Line is to be continued, with encrease of all Princely and Heroick Virtues. If this may seem too much a Trifle, to deserve Admittance to Your Royal Highness, it being a Treatise of GRAMMAR, Your Royal Highness will be pleased to remember, that it hath not only been thought worthy of their Protection, but even to employ the Pens of some great Emperors and Kings. *Julius Caesar* writ three Books, *de Analogia*, and the Emperor *Charlemaign*, from whom
so

The DEDICATION.

so many Renowned Princes are descended, composed a *Grammar* for his own Language, the ancient *Francick*: which is the Mother of the present *German*, and of near Alliance with the *Anglo-Saxon*, all of them confessing their Original from the *Goths*.

Hoping it might yield some kind of Diversion to Your Royal Highness, I have here and there interspersed some Instances, of *German*, *Francick*, and *Gothick* Words, whereby that Affinity is declared. I am the more in hopes of Your Royal Highness's kind Aspect upon this little Work, after

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ter the Precedent of such Great and Royal Examples, when I understand that His MAJESTY, Your Royal Father, Our most gracious Sovereign, who is a great Judge and Promoter of all good Learning, doth in a more particular manner recommend the cultivating the Study of the *German* Antiquities; in order to the right Understanding and Illustration of which, the Knowledge of the *English-Saxon* Language and Antiquities, is so very necessary. I have but one thing more to add, that this Present, worthless as it is, is the humble Tribute of a Female; the First, I imagin, of
the

The DEDICATION.

the kind that hath been offer'd
to Your Royal Highness: Such
as it is, it desires with all Sub-
mission, to be received into Your
Royal Highness's Favourable Pro-
tection, together with the Author,
who with most hearty Prayers
for Your Royal Highness, and
Your whole Royal House, begs
leave to subscribe her self,

May it please Your ROYAL HIGHNESS,

Your ROYAL HIGHNESS's

*Most Dutiful, and Most
Obedient Humble Servant,*

ELIZABETH ELSTOB.



THE PREFACE

TO THE

Reverend Dr. *Hickes.*

SIR,



SOON after the Publication of the Homily on St. Gregory, I was engaged by the Importunity of my Friends, to make a Visit to Canterbury, as well to enjoy the Conversation of my Friends and Relations there, as for that Benefit which I hoped to receive from Change of Air, and freer Breathing, which is the usual Expectation of those, who are used to a sedentary Life and Confinement in the great City, and which renders such an Excursion

B

now

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now and then excusable. In this Recess, among the many Compliments and kind Expressions, which their favourable Acceptance of my first Attempt in Saxon, had obtain'd for me from the Ladies, I was more particularly gratified, with the new Friendship and Conversation, of a young Lady, whose Ingenuity and Love of Learning, is well known and esteem'd, not only in that Place, but by your self: and which so far indear'd itself to me, by her promise that she would learn the Saxon Tongue, and do me the Honour to be my Scholar, as to make me think of composing an English Grammar of that Language for her use. That Ladies Fortune hath so disposed of her since that time, and hath placed her at so great distance, as that we have had no Opportunity, of treating farther on this Matter, either by Discourse or Correspondence. However though a Work of a larger Extent, and which hath amply experienced your Encouragement, did for some time make me lay aside this Design, yet I did not wholly reject it. For having re-assum'd this Task, and accomplish'd it in such manner as I was able, I now send it to you, for your Correction, and that Stamp of Authority, it must needs receive from a Person of such perfect and exact Judgement in these Matters, in order to make it current, and worthy of Reception from the Publick. Indeed I might well have spared my self the labour of such an Attempt, after the elaborate Work of your rich and learned Thesaurus, and the ingenious Compendium of it by Mr. Thwaites; but considering the Pleasure I my self had reaped from the Knowledge I have gained from this Original of our Mother Tongue, and that others of my own Sex, might be capable of the same Satisfaction: I resolv'd to give them the Rudiments of that Language in an English Dress. However not till I had

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had communicated to you my Design for your Advice, and had receiv'd your repeated Exhortation, and Encouragement to the Undertaking.

The Method I have used, is neither entirely new, out of a Fondness and Affectation of Novelty: nor exactly the same with what has been in use, in teaching the learned Languages. I have retain'd the old Division of the Parts of Speech, nor have I reject'd the other common Terms of Grammar; I have only endeavour'd to explain them in such a manner, as to hope they may be competently understood, by those whose Education, hath not allow'd them an Acquaintance with the Grammars of other Languages. There is one Addition to what your self and Mr. Thwaites have done on this Subject, for which you will, I imagine, readily pardon me: I have given most, if not all the Grammatical Terms in true old Saxon, from Ælfrick's Translation of Priscian, to shew the polite Men of our Age, that the Language of their Forefathers is neither so barren nor barbarous as they affirm, with equal Ignorance and Boldness. Since this is such an Instance of its Copiousness, as is not to be found in any of the polite modern Languages; and the Latin itself is beholden to the Greek, not only for the Terms, but even the Names of Arts and Sciences, as is easily discerned in the Words, Philosophy, Grammar, Logick, Rhetorick, Geometry, Arithmetick, &c. These Gentlemens ill Treatment of our Mother Tongue has led me into a Stile not so agreeable to the Mildness of our Sex, or the usual manner of my Behaviour, to Persons of your Character; but the Love and Honour of one's Countrey, hath in all Ages been acknowledg'd such a Virtue, as hath admitted of a Zeal even somewhat extravagant. Pro Patria mori, used to be one of the great Boasts of

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Antiquity; and even the so celebrated Magnanimity of Cato, and such others as have been called Patriots, had wanted their Praise, and their Admiration, had they wanted this Plea. The Justness and Propriety of the Language of any Nation, hath been always rightly esteem'd a great Ornament and Test of the good Sense of such a Nation; and consequently to arraign the good Sense or Language of any Nation, is to cast upon it a great Reproach. Even private Men are most jealous, of any Wound, that can be given them in their intellectual Accomplishments, which they are less able to endure, than Poverty itself, or any other kind of Disgrace. This hath often occasion'd my Admiration, that those Persons, who talk so much, of the Honour of our Countrey, of the correcting, improving and ascertaining of our Language, shou'd dress it up in a Character so very strange and ridiculous: or to think of improving it to any degree of Honour and Advantage, by divesting it of the Ornaments of Antiquity, or separating it from the Saxon Root, whose Branches were so copious and numerous. But it is very remarkable how Ignorance will make Men bold, and presume to declare that unnecessary, which they will not be at the pains to render useful. Such kind of Teachers are no new thing, the Spirit of Truth itself hath set a mark upon them; Desiring to be Teachers of the Law, understanding neither what they say, nor whereof they affirm, 1 Tim. i. 7. It had been well if those wise Grammarians had understood this Character, who have taken upon them to teach our Ladies and young Gentlemen, The whole System of an English Education; they had not incurr'd those Self-contradictions of which they are guilty; they had not mention'd your self, and your incomparable Treasury of Northern Literature in so cold and

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and negligent a manner, as betrays too much of an invidious Pedantry: But in those Terms of Veneration and Applause which are your just Tribute, not only from the Learned of your own Countrey, but of most of the other Northern Nations, whether more or less Polite: Who would any of them have glory'd in having you their Native, who have done so much Honour to the Original of almost all the Languages in Europe.

But it seems you are not of so much Credit with these Gentlemen, who question your Authority, and have given a very visible Proof of their Ingenuity in an Instance which plainly discovers, that they cannot believe their own Eyes. " The Saxons, say they, if " we may credit Dr. Hickes, had various Terminations to their Words, at least two in every Substantive singular: whereas we have no Word now in use, except the personal Names that has so. " Thus Dr. Hickes has made six several Declensions of the Saxon Names: He gives them three Numbers; " a Singular, Dual, and Plural: We have no Dual Number, except perhaps in Both: To make this " plainer, we shall transcribe the six Declensions from " that Antiquary's Grammar. I would ask these Gentlemen, and why not credit Dr. Hickes? Is he not as much to be believ'd as those Gentlemen, who have transcribed so plain an Evidence of the six Declensions to shew the positive Unreasonableness and unwarrantable Contradiction of their Disbelief? Did he make those six Declensions? or rather, did he not find them in the Language, and take so much pains to teach others to distinguish them, who have Modesty enough to be taught? They are pleased to say we have no Word now in use that admits of Cases or Terminations. But let us ask them, what they

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they think of these Words, God's Word, Man's Wisdom, the Smith's Forge, and innumerable Instances more. For in God's Word, &c. is not the Termination a plain Indication of a Genitive Case, wherein the Saxon e is omitted? For example, Guber pōp, Manner pūbom, Smiðer heopð. Some will say, that were better supplied by his, or hers, as Man his Thought, the Smith his Forge; but this Mistake is justly exploded. Yet if these Gentlemen will not credit Dr. Hickes, the Saxon Writings might give them full Satisfaction. The Gospels, the Psalms, and a great part of the Bible are in Saxon, so are the Laws and Ecclesiastical Canons, and Charters of most of our Saxon Kings; these one would think might deserve their Credit. But they have not had Learning or Industry enough to fit them for such Acquaintance, and are forc'd therefore to take up their Refuge with those Triflers, whose only Pretence to Wit, is to despise their Betters. This Censure will not, I imagine, be thought harsh, by any candid Reader, since their own Discovery has sufficiently declared their Ignorance: and their Boldness, to determine things whereof they are so ignorant, has so justly fix'd upon them the Charge of Impudence. For otherwise they must needs have been ashamed to proceed in manner following.

*" We might give you various Instances more of the
 " essential difference between the old Saxon and modern
 " English Tongue, but these must satisfy any reasonable
 " Man, that it is so great, that the Saxon can be no
 " Rule to us; and that to understand ours, there is no
 " need of knowing the Saxon: And tho' Dr. Hickes
 " must be allow'd to have been a very curious En-
 " quirer into those obsolete Tongues, now out of use,
 " and containing nothing valuable, yet it does by no
 " means follow (as is plain from what has been said)
 " that*

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*“ that we are obliged to derive the Sense, Construc-
“ tion, or Nature of our present Language from his
“ Discoveries.*

I would beseech my Readers to observe, the Candour and Ingenuity of these Gentlemen: They tell us, We might give you various Instances more of the essential difference between the old Saxon and modern English Tongue; and yet have plainly made it appear, that they know little or nothing of the old Saxon. So that it will be hard to say how they come to know of any such essential difference, as MUST satisfy any reasonable Man; and much more that this essential difference is so great, that the Saxon can be no Rule to us, and that to understand ours, there is no need of knowing the Saxon. What they say, that it cannot be a Rule to them, is true; for nothing can be a Rule of Direction to any Man, the use whereof he does not understand; but if to understand the Original and Etymology of the Words of any Language, be needful towards knowing the Propriety of any Language, a thing which I have never heard hath yet been denied; then do these Gentlemen stand self-condemned, there being no less than four Words, in the Scheme of Declensions they have borrowed from Dr. Hickes, now in use, which are of pure Saxon Original, and consequently essential to the modern English. I need not tell any English Reader at this Day the meaning of Smith, Word, Son, and Good; but if I tell them that these are Saxon Words, I believe they will hardly deny them to be essential to the modern English, or that they will conclude that the difference between the old English and the modern is so great, or the distance of Relation between them so remote, as that the former deserves not to be remembered: except by such Upstarts who having no Title to
a law-

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a laudable Pedigree, are backward in all due Respect and Veneration towards a noble Ancestry.

*Their great Condescension to Dr. Hickes in allowing him to have been a very curious Inquirer into those obsolete Tongues, now out of use, and containing nothing valuable in them, is a Compliment for which I believe you, Sir, will give me leave to assure them, that he is not at all obliged; since if it signifies any thing, it imports, no less than that he has employ'd a great deal of Time, and a great deal of Pains, to little purpose. But we must at least borrow so much Assurance from them, as to tell them, that your Friends, who consist of the most learned sort of your own Countrey-men, and of Foreigners, do not think those Tongues so obsolete and out of use, whose Significancy is so apparent in Etymology; nor do they think those Men competent Judges to declare, whether there be any thing contain'd in them valuable or not, who have made it clear, that they know not what is contain'd in them. They wou'd rather assure them, that our greatest * Divines, and † Lawyers, and ‡ Historians are of another Opinion, they wou'd advise them to consult our Libraries, those of the two Universities, the Cottonian, and my Lord Treasurers; to study your whole Thesaurus, particularly your Dissertatio Epistolaris, to*

** Archbishops Parker, Laud, Usher, Bishop Stillingfleet, the present Bishops of Worcester, Bath and Wells, Carlisle, St. Asaph, St. Davids, Lincoln, Rochester, with many other Divines of the first Rank.*

† The Lord Chief Justice Cook, Mr. Lambard, Selden, Whitlock, Lord Chief Justice Hales, and Parker, Mr. Fortescue of the Temple, and others.

‡ Leland, who writes in a Latin Style in Prose and Verse, as polite and accurate as can be boasted of by any of our modern Wits. Jocelin, Spelman, both Father and Son, Cambden, Whelock, Gibson, and many more of all Ranks and Qualities, whose Names deserve well to be mention'd with Respect, were there room for it in this place.

look

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look into Mr. Wanleys large and accurate Catalogue of Saxon Manuscripts, and so with Modesty gain a Title to the Applause of having confest their former Ignorance, and reforming their Judgment. I believe I may farther take leave to assure them, that the Doctor is as little concerned for their Inference, which they think so plain from what has been said, that they are not obliged to derive the Sense, Construction, or Nature of our present Language from his Discoveries. He desires them not to derive the Sense and Construction of which they speak, in any other manner, than that in which the Nature of the things themselves makes them appear; and so far as they are his Discoveries only, intrudes them on no Man. He is very willing they should be let alone by those, who have not Skill to use them to their own Advantage, and with Gratitude.

But to leave these Pedagogues to huff and swagger in the height of all their Arrogance. I cannot but think it great Pity, that in our Considerations, for Refinement of the English Tongue, so little Regard is had to Antiquity, and the Original of our present Language, which is the Saxon. This indeed is allow'd by an ingenious Person, who hath lately made some Proposals for the Refinement of the English Tongue, That the old Saxon, except in some few Variations in the Orthography, is the same in most original Words with our present English, as well as with the German and other Northern Dialects; which makes it a little surprizing to me, to find the same Gentleman not long after to say, The other Languages of Europe I know nothing of, neither is there any occasion to consider them: because, as I have before observ'd, it must be very difficult to imagin, how a Man can judge of a thing he knoweth nothing of, whether there can be

C

occasion

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occasion or no to consider it. I must confess I hope when ever such a Project shall be taken in hand, for correcting, enlarging, and ascertaining our Language, a competent Number of such Persons will be advised with, as are knowing, not only in Saxon, but in the other Languages of Europe, and so be capable of judging how far those Languages may be useful in such a Project. The want of understanding this aright, wou'd very much injure the Success of such an Undertaking, and the bringing of it to Perfection; in denying that Assistance toward adjusting the Propriety of Words, which can only be had from the Knowledge of the Original, and likewise in depriving us of the Benefit of many useful and significant Words, which might be revived and recalled, to the Increase and Ornament of our Language, which wou'd be the more beautiful, as being more genuine and natural, by confessing a Saxon Original for their native Stock, or an Affinity with those Branches of the other Northern Tongues, which own the same Original.

The want of knowing the Northern Languages, has occasion'd an unkind Prejudice towards them: which some have introduc'd out of Rashness, others have taken upon Tradition. As if those Languages were made up of nothing else but Monosyllables, and harsh sounding Consonants; than which nothing can be a greater Mistake. I can speak for the Saxon, Gothick, and Francick, or old Teutonick: which for aptness of compounded, and well sounding Words, and variety of Numbers, are by those learned Men that understand them, thought scarce inferior to the Greek itself. I never cou'd find my self shocked with the Harshness of those Languages, which grates so much in the Ears of those that never heard them. I never perceiv'd in the
Consonants

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Consonants any Hardness, but such as was necessary to afford Strength, like the Bones in a human Body, which yield it Firmness and Support. So that the worst that can be said on this occasion of our Forefathers is, that they spoke as they fought, like Men.

The Author of the Proposal, may think this but an ill Return, for the soft things he has said of the Ladies: but I think it Gratitude at least to make the Return, by doing Justice to the Gentlemen. I will not contradict the Relation of the ingenious Experiment of his vocal Ladies, tho' I could give him some Instances to the contrary, in my Experience of those, whose Writings abound with Consonants; where Vowels must generally be understood, and appear but very rarely. Perhaps that Gentleman may be told that I have a Northern Correspondence, and a Northern Ear, probably not so fine as he may think his own to be, yet a little musical.

And now for our Monosyllables. In the Controversy concerning which, it must be examin'd, first whether the Charge which is exhibited against the Northern Languages is true, that they consist of nothing but Monosyllables; and secondly, whether or no the Copiousness and Variety of Monosyllables may be always justly reputed a fault, and may not sometimes as justly be thought, to be very useful and ornamental.

And first I must assert, that the ancient Northern Languages, do not wholly nor mostly consist of Monosyllables. I speak chiefly of the Gothick, Saxon, and Teutonic. It must be confess'd that in the Saxon, there are many Primitive Words of one Syllable, and this to those who know the Esteem that is due to Simplicity and Plainness, in any Language, will rather be judged a Virtue than a Vice: That is, that the first Notions of things should be express'd in the plainest and simplest manner,

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*manner, and in the least compass: and the Qualities and Relations, by suitable Additions, and Composition of Primitive Words**; for which the Saxon Language is very remarkable, as has been before observed, and of which there are numerous Examples, in the following Treatise of Saxon Grammar, and infinitely more might have been added.

The second Enquiry is, whether or no the Copiousness and Variety of Monosyllables may be always justly reputed a fault, and may not as justly be thought, to be very useful and ornamental? Were this a fault, it might as justly be charged upon the learned Languages, the Latin and Greek: For the Latin you have in Lilly's Rules concerning Nouns, several Verses, made up for the most part of Monosyllables, I mention him not as a Classick, but because the Words are Classick and Monosyllables; and in the Greek there are several as it were, idle Monosyllables, that have little Significancy, except to make the Numbers in Verse compleat, or to give a Fullness to their Periods, as the Verses of Homer and other Greek Poets plainly evidence: An Instance or two may suffice;

Ἐξ ἧ δὴ τα πρῶτα διαστήτω ἐρίσαστε.

Here are four Monosyllables in this Verse.

Τὼ δ' ἐγὼ εἰ λύσω, πρὶν μιν κ' γῆρας ἵπαισιν.

Here are six Monosyllables, and one cutting off.

* Of this the Greeks give us a fair Example, when they express the Original and Author of all Things, their Πατὴρ ἀρχαῖν τε θιῶν τε, by their Monosyllable Ζεὺς. As the Hebrews do by יי, the Goths the Ancestors of our Saxon Progenitors by the Word **TRU**, the Saxons, old Germans, Teutons, Francick, and English, in the Monosyllable **Got**, the Germans **Gott**, and the French **Dieu**.

Ἄλλ'

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Ἄλλ' ἴθι, μὴ μ' ἐπιδίξῃ, σαώτερος ὧς κε νῆαι.

Ὅς ἦδ' ἡ τὰ τ' ἰόντα, τὰ τ' ἰσχυρὰ, περὶ τ' ἰόντα. Hom. II. I. 70.

Here are seven Monosyllables; yet so far is Virgil from being angry with his Master Homer on this Account, that he in a manner transcribes his very Words, imitating him as near as the Latin wou'd permit;

Quæ sint, quæ fuerint, quæ mox ventura trahantur.

Here is the whole Sense of Homer express'd, and five Monosyllables. But Mr. Dryden, who has express'd the Sense of Virgil with no less Accuracy, gives you the whole Line in Monosyllables;

He sees what is, and was, and is to come.

Mr. Pope is equally happy in the Turn he has given to the Original, who as he is an exact Master of Criticism, so has he all those Accomplishments of an excellent Poet, that give us just Reason to hope he will make the Father of the Poets speak to us in our own Language, with all the Advantages he gave to his Works in that wherein they were first written, and the modest Opinion he prescribes to his own, and other Mens Poetical Performances, is no Discouragement to these Hopes;

Whoever thinks a faultless Piece to see,

Thinks what ne'er was, nor is, nor e'er shall be.

And Horace, while he is teaching us the Beauties in the Art of Poetry, gives no less than nine Monosyllables in the compass of a Verse and a half;

Sed nunc non erat his locus: & fortasse cupressum
Scis simulare. Quid hoc si, &c.

Now

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Now if these are Beauties, as I doubt not but the politer Criticks will allow, I cannot see why our Language may not now and then be tolerated in using Monosyllables, when it is done discreetly, and sparingly; and as I do not commend any of our Moderns who contract Words into Monosyllables to botch up their Verses, much less such as do it out of Affectation; yet certainly the use of Monosyllables may be made to produce a charming and harmonious Effect, where they fall under a Judgment that can rightly dispose and order them. And indeed, if a Variety and Copiousness of Feet, and a Latitude of shifting and transposing Words either in Prose or Poetical Compositions, be of any use, towards the rendering such Compositions sweet, or nervous, or harmonious, according to the Exigencies of the several sorts of Stile, one would think Monosyllables to be best accommodated to all these Purposes, and according to the Skill of those who know how to manage them, to answer all the Ends, either of masculine Force, or female Tenderneß; for being single you have a Liberty of placing them where, and as you please; whereas in Words of many Syllables you are more confined, and must take them as you find them, or be put upon the cruel necessity of mangling and tearing them asunder. Mr. Dryden, it is true, would make us believe he had a great Aversion to Monosyllables. Yet he cannot help making use of them sometimes in entire Verses, nor conceal his having a sort of Pride, even where he tells us he was forc'd to do it. For to have done otherwise would have been a Force on Nature, which would have been unworthy of so great a Genius, whose Care it was to study Nature, and to imitate and copy it to the Life; and it is not improbable, that there might be somewhat of a latent Delicacy and Niceness in this Matter,

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Matter, which he chose rather to dissemble, than to expose, to the indiscreet Management of meaner Writers. For in the first Line of his great Work the Æneis, every Word is a Monosyllable; and tho' he makes a seeming kind of Apology, yet he cannot forbear owning a secret Pleasure in what he had done. " My first Line in the Æneis, says he, is not harsh.

" Arms and the Man I sing, who forc'd by Fate.

" But a much better Instance may be given from the last Line of Manilius, made English by our learned and judicious Mr. Creech;

" Nor could the World have born so fierce a Flame.

" Where the many liquid Consonants are placed so artfully, that they give a pleasing Sound to the Words, tho' they are all of one Syllable.

It is plain from these last Words, that the Subject-matter, Monosyllables, is not so much to be complain'd of; what is chiefly to be requir'd, is of the Poet, that he be a good Workman, in forming them aright, and that he place them artfully: and, however Mr. Dryden may desire to disguise himself, yet, as he some where says, Nature will prevail. For see with how much Passion he has express'd himself towards these two Verses, in which the Poet has not been sparing of Monosyllables: " I am sure, says he, there are few who make Verses, have observ'd the Sweetness of these two Lines in Coopers Hill;

" Tho deep, yet clear; tho gentle, yet not dull;

" Strong without Rage, without o'erflowing full.

" And

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*“ And there are yet fewer that can find the reason
“ of that Sweetness, I have given it to some of my
“ Friends in Conversation, and they have allow’d the
“ Criticism to be just.*

You see, Sir, this great Master had his Reserves, and this was one of the Arcana, to which every Novice was not admitted to aspire; this was an Entertainment only for his best Friends, such as he thought worthy of his Conversation; and I do not wonder at it, for he was acquainted not only with the Greek and Latin Poets, but with the best of his own Countrey, as well of ancient as of latter times, and knew their Beauties and Defects: and tho’ he did not think himself obliged to be lavish, in dispersing the Fruits of so much Pains and Labour at random, yet was he not wanting in his Generosity to such as deserved his Friendship, and in whom he discern’d a Spirit capable of improving the Hints of so great a Master. To give greater Probability to what I have said concerning Monosyllables, I will give some Instances, as well from such Poets as have gone before him, as those which have succeeded him. It will not be taken amiss by those who value the Judgment of Sir Philip Sydney, and that of Mr. Dryden, if I begin with Father Chaucer.

Er it was Day, as was her won to do.

Again,

*And but I have her Mercy and her Grace,
That I may seen her at the leste way;
I nam but deed there nis no more to say.*

Again,

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Again,

Alas, what is this wonder Maladye?

For heate of colde, for colde of heate I dye.

Chaucer's first Book of Troylus, fol. 159. b.

And since we are a united Nation, and he as great a Poet, considering his time, as this Island hath produced, I will with due Veneration for his Memory, beg leave to cite the learned and noble Prelate, Gawen Douglas, Bishop of Dunkeld in Scotland, who in his Preface to his judicious and accurate Translation of Virgil, p. 4. says,

Nane is, nor was, nor zit fal be, trowe I,

Had, has, or fal have, sic craft in Poetry :

Again, p. 5.

Than thou or I, my Freynde, quhen we best wene.

But before, at least contemporary with Chaucer, we find Sir John Gower, not baulking Monosyllables ;

Myne Herte is well the more glad

To wyte so as he me had,

And eke my Fear is well the lasse.

To Henry the Fourth.

King Salomon which had at his asking

Of God, what thyng him was leuest crabe.

He chace Wylsedom unto governyng

Of Goddes Folke, the whiche he wolde save :

And as he chace it fyl him for to have.

D

For

xviii The P R E F A C E.

For through his Witte, while that his Reigne laste,
He gate him Peace, and Rest, into his laste.

Again,

Peace is the chefe of al the Wordes Welth,
And to the Heven it ledeth eke the way,
Peace is of Soule and Lyfe the Mannes helth,
Of Pestylence, and doth the Warre away,
My Liege Lord take hede of that I say.
If Warre may be leste, take Peace on Hande
Which may not be without Goddes Sande *.

*Nor were the French, however more polite they may
be thought, than we are said to be, more scrupulous in
avoiding them, if these Verses are upon his Monument;*

En toy qui es fitz de Dieu le Pere,
Sauue soit, qui gist fours cest pierre.

*This will be said to be old French, let us see whe-
ther Boileau will help us out, who has not long since
writ the Art of Poetry;*

* Besides the Purpose for which these Verses are here cited, it may not be amiss to observe from some Instances of Words contain'd in them, how necessary, at least useful, the Knowledge of the Saxon Tongue is, to the right understanding our Old English Poets, and other Writers. For example, leuest, this is the same with the Saxon leofost, most beloved, or desirable. Goddes folke, not God his Folk, this has plainly the Remains of the Saxon Genitive Case. Sande, this is a pure Saxon Word, signifying Mission, or being sent. See the Saxon Homily on the Birth Day of St. Gregory, p. 2. De ðurh his nabe 7 rande us fram deopley biggungum ætþræd. He through his Counsel and Com-mission rescued us from the Worship of the Devil.

Mais

The P R E F A C E. xix

Mais moi, grace au Destin, qui n'ai ni feu ne lieu,
Je me loge où je puis, & comme il plaist à Dieu. *Sat. vi.*

And in that which follows,

Et tel, en vous lisant, admire chaque traite,
Qui dans le fond de l'ame, & vous craint & vous hait.

*Let Lydgate, Chaucer's Scholar also be brought in
for a Voucher ;*

For Chaucer that my Master was and knew
What did belong to writing Verse and Prose,
He'er stumbled at small faults, nor yet did view
With scornful Eye the Works and Books of those
That in his time did write, nor yet would taunt
At any Man, to fear him or to daunt.

*Tho' the Verse is somewhat antiquated, yet the Ex-
ample ought not to be despised by our modern Criticks,
especially those who have any Respect for Chaucer.*

*I might give more Instances out of John Harding,
and our good old Citizen, Alderman Fabian, besides
many others : but out of that Respect to the nice
Genij of our Time, which they seldom allow to others,
I will hasten to the Times of greater Politeness, and
desire that room may be made, and attention given to
a Person of no less Wit than Honour, the Earl of Surrey,
who at least had all the Elegancy of a gentle Muse,
that may deserve the Praises of our Sex,*

Her Praise I tune whose Tongue doth tune the Spheres,
And gets new Muses in her Hearers Ears.
Stars fall to fetch fresh Light from her rich Eyes,
Her bright Brow drives the Sun to Clouds beneath.

xx The P R E F A C E.

Again,

O Glas! with too much Joy my Thoughts thou greets.

*And again upon the Chamber where his admired
Geraldine was born;*

O! if *Elyzium* be above the Ground,

Then here it is, where nought but Joy is found.

And Michael Drayton, who had a Talent fit to imitate, and to celebrate so great a Genius, of all our English Poets, seems best to have understood the sweet and harmonious placing of Monosyllables, and has practised it with so great a Variety, as discovers in him a peculiar Delight, even to Fondness; for which however, I cannot blame him, notwithstanding this may be reputed the Vice of our Sex, and in him be thought effeminate. But let the Reader judge for himself;

Care draws on Care, Woe comforts Woe again,
Sorrow breeds Sorrow, one Griefe brings forth twaine,
If live or dye, as thou doost, so do I,
If live, I live, and if thou dye, I dye;
One Hart, one Love, one Joy, one Griefe, one Troth,
One Good, one Ill, one Life, one Death to both.

Again,

Where as thou cam'st unto the Word of Love,
Even in thine Eyes I saw how Passion strove;
That snowy Lawn which covered thy Bed,
Me thought lookt white, to see thy cheeke so red,
Thy rosy cheeke oft changing in my sight,
Yet still was red to see the Lawn so white:

The

The P R E F A C E. xxi

The little Taper which should give the Light,
Me thought waxt dim, to see thy Eye so bright.

Again,

Your Love and Hate is this, I now do prove you,
You Love in Hate, by Hate to make me love you.

*And to the Countess of Bedford, one of his great
Patroneſſes;*

Sweet Lady yet, grace this poore Muſe of mine,
Whoſe Faith, whoſe Zeal, whoſe Life, whoſe All
is thine.

*The next that I ſhall mention, is taken out of an
ingenious Poem, entituled, The Tale of the Swans,
written by William Vallans in blank Verſe in the time
of Queen Elizabeth; for the reprinting of which, we
are obliged to that ingenious and moſt induſtrious Pre-
ſerver and Reſtorer of Antiquities, Mr. Thomas Hearne
of Oxford;*

Among the which the merrie Nightingale
With ſwete, and ſwete (her Breſt again a Thorne.)

In another Place,

And in the Launde, hard by the Parke of Ware,

Afterwards,

To Ware he comes, and to the Launde he flies.

Again,

And in this Pompe they hie them to the Head.

I come

xxii The P R E F A C E.

I come now to the incomparable Spencer, against whose Judgment and Practice, I believe scarce any Man will be so bold as to oppose himself;

Affure your self, it fell not all to Ground;
For all so dear as Life is to my Heart,
I deem your Love, and hold me to you bound.

Again,

Go say his Foe thy Shielde with his doth bear.

Afterwards,

More old than Jove, whom thou at first didst breed.

And,

And now the Prey of Fowls in Field he lies.

Nor must Ben. Johnson be forgotten;

Thy Praise or Dispraise is to me alike;
One doth not stroke me, nor the other strike.

Again,

Curst be his Muse, that could lye dumb, or hid
To so true Worth, though thou thy self forbid.

In this Train of Voters for Monosyllables, the imitable Cowley marches next, whom we must not refuse to hear;

Yet I must on; what Sound is't strikes mine Ear?
Sure I Fames Trumpet hear.

And a little after,

Come my best Friends, my Books, and lead me on;
'Tis time that I were gone.

Welcome,

The P R E F A C E. xxiii

Welcome, great Stagirite, and teach me now

All I was born to know.

And commending Cicero, he says,

Thou art the best of Orators; only he
Who best can praise thee, next must be.

And of Virgil thus,

Who brought green Poesy to her perfect Age,
And made that Art, which was a Rage.

And in the beginning of the next Ode, he would not certainly have apply'd himself to WIT in the harsh Cadence of Monosyllables, had he thought them so very harsh;

Tell me, O tell, what kind of thing is Wit,
Thou who Master art of it.

Again,

In a true Piece of Wit all things must be
Yet all things there agree.

But did he believe such Concord to be inconsistent with the use of Monosyllables, he had surely banished them from these two Lines; and were I to fetch Testimonies out of his Writings, I might pick a Jury of Twelve out of every Page.

And now comes Mr. Waller, and what does he with his Monosyllables, but,

Give us new Rules, and set our Harp in Tune.

And that honourable Peer whom he commends, the Lord Roscommon thus keeps him in Countenance;

Be what you will, so you be still the same.

And

xxiv The P R E F A C E.

And again,

In her full Flight, and when she shou'd be curb'd.

Soon after,

Use is the Judge, the Law, and Rule of Speech.

And by and by,

We weep and laugh, as we see others do,

He only makes me sad who shews the way :

But if you act them ill, I sleep or laugh.

The next I shall mention is my Lord Orrery, who, as Mr. Anthony Wood says, was a great Poet, Statesman, Soldier, and great every thing which merits the Name of Great and Good. In his Poem to Mrs. Philips, he writes thus ;

For they imperfect Trophies to you raise,

You deserve Wonder, and they pay but Praise ;

A Praise which is as short of your great due,

As all which yet have writ come short of you.

Again,

In Pictures none hereafter will delight,

You draw more to the Life in black and white ;

The Pencil to your Pen must yield the Place,

This draws the Soul, where that draws but the Face.

But having thank'd these noble Lords for their Suffrage, we will proceed to some other Witnesses of Quality: And first I beg leave to appeal to my Lord Duke of Buckinghamshire, in his Translation of The Temple of Death ;

The P R E F A C E. xxv

Her Chains were Marks of Honour to the Brave,
She made a Prince when e'er she made a Slave.

Again,

By wounding me, she learnt the fatal Art,
And the first Sigh she had, was from my Heart.

My Lord Hallifax's Muse hath been very indulgent to Monosyllables, and no Son of Apollo will dare to dispute his Authority in this Matter. Speaking of the Death of King Charles the Second, and his Improvement of Navigation, and Shipping; he says,

To ev'ry Coast, with ready Sails are hurl'd,
Fill us with Wealth, and with our Fame the World.

Again,

Us from our Foes, and from our selves did shield.

Again,

As the stout Oak, when round his Trunk the Vine
Does in soft Wreaths, and amorous Foldings twine.

And again,

In Charles, so good a Man and King, we see,
A double Image of the Deity.

Oh! Had he more resembled it! Oh why
Was he not still more like; and cou'd not die?

My Lord Landfdown's Muse, which may claim her Seat in the highest Point of Parnassus, gives us these Instances of her Sentiments in our Favour;

So own'd by Heaven, less glorious far was he,
Great God of Verse, than I, thus prais'd by thee.

E

Again

xxvi The PREFACE.

Again on Mira's singing,

The Slave that from her Wit or Beauty flies,
If she but reach him with her Voice, he dies.

*In such noble Company, I imagin Mr. Addison will
not be ashamed to appear, thus speaking of Mr. Cowley ;*

His Turns too closely on the Reader press ;
He more had pleas'd us, had he pleas'd us less.

And of Mr. Waller,

Oh had thy Muse not come an Age too soon.

And of Mr. Dryden's Muse,

Whether in Comick Sounds or Tragick Airs
She forms her Voice, she moves our Smiles or Tears.

And to his Friend Dr. Sacheverell,

I've done at length, and now, dear Friend, receive
The last poor Present that my Muse can give.
And so at once, dear Friend and Muse, fare well.

*To these let me add the Testimony of that Darling
of the Muses, Mr. Prior, with whom all the Poets of
ancient and modern Times of other Nations, or our own,
might seem to have intrusted the chief Secrets, and
greatest Treasures of their Art. I shall speak only con-
cerning our own Island, where his Imitation of Chaucer,
of Spencer, and of the old Scotch Poem, inscribed the
Nut-Brown Maid, shew how great a Master he is, and
how much every thing is to be valued which bears the
Stamp of his Approbation. And we shall certainly find
a great deal to countenance the use of Monosyllables in
his Writings. Take these Examples ;*

Me

The P R E F A C E. xxvii

Me all too mean for such a Task I weet.

Again,

Grasps he the Bolt? we ask, when he has hurl'd
the Flame.

And,

Nor found they lagg'd too slow, nor flew too fast.

And again,

With Fear and with Desire, with Joy and Pain
She sees and runs to meet him on the Plain.

And,

With all his Rage, and Dread, and Grief, and Care.

*In his Poem in answer to Mrs. Eliz. Singer, on her
Poem upon Love and Friendship,*

And dies in Woe, that thou may'st live in Peace.

*The only farther Example of Monosyllabick Verses
I shall insert here, and which I cannot well omit, is
what I wou'd desire the Author to apply to his own
Censure of Monosyllables, they are these which follow;*

Then since you now have done your worst,

Pray leave me where you found me first.

*Part of the seventh Epistle of the first Book of Ho-
race imitated, and address'd to a noble Peer, p. ult.*

*After so many Authorities of the Gentlemen, these
few Instances from some of our Female Poets, may I
hope be permitted to take place. I will begin with
Mrs. Philips on the Death of the Queen of Bohemia;*

Over all Hearts and her own Griefs she reign'd.

xxviii The P R E F A C E.

And on the Marriage of the Lord Dungannon,

May the vast Sea for your sake quit his Pride,
And grow so smooth, while on his Breast you ride,
As may not only bring you to your Port,
But shew how all things do your Virtues court.

To Gilbert Lord Archbishop of Canterbury,

That the same Wing may over her be cast,
Where the best Church of all the World is plac'd.

Mrs. Wharton upon the Lamentations of Jeremiah ;

Behold those Griefs which no one can repeat,
Her Fall is steep, and all her Foes are great.

*And my Lady Winchelsea in her Poem entituled,
The Poor Man's Lamb ;*

Thus walk'd in Tears, thy Soul as fair does shew
As the first Fleece, which on the Lamb does grow.

Sir, from these numerous Instances, out of the Writings of our greatest and noblest Poets, it is apparent, That had the Enmity against Monosyllables, with which there are some who make so great a Clamour, been so great in all Times, we must have been deprived of some of the best Lines, and finest Flowers, that are to be met with in the beautiful Garden of our English Posie. Perhaps this may put our Countreymen upon studying with greater Niceness the use of these kind of Words, as well in the Heroick Compositions, as in the softer and more gentle Strains. I speak not this, upon Confidence of any Judgment I have in Poetry, but according to that Skill, which is natural to the Musick of

The P R E F A C E. xxix

of a Northern Ear, which, if it be deficient, as I shall not be very obstinate in its Defence, I beg leave it may at least be permitted the Benefit of Mr. Dryden's Apology, for the Musick of old Father Chaucer's Numbers, " That " there is the rude Sweetness of a Scotch Tune in it, " which is natural and pleasing, tho' not perfect.

Sir, I must beg your Pardon for this long Digression, upon a Subject which many will think does not deserve it: but if I have herein discover'd some of the greatest Beauties of our English Poets, it will be more excusable, at least for the respect that is intended to so noble an Art as theirs. But to suspect the worst, considering that I am now writing a Preface, I am provided with another Apology from Mr. Dryden, who cautions his Reader with this Observation, That the Nature of a Preface is Rambling, never wholly out of the way, nor in it. Yet I cannot end this Preface, without desiring that such as shall be employ'd in refining and ascertaining our English Tongue, may entertain better Thoughts both of the Saxon Tongue, and of the Study of Antiquities. Methinks it is very hard, that those who labour and take so much pains to furnish others with Materials, either for Writing, or for Discourse, who have not Leisure, or Skill, or Industry enough to serve themselves, shou'd be allow'd no other Instances of Gratitude, than the reproachful Title of Men of low Genius, of which low Genius's it may be observed, that they carry some Ballast, and some valuable Loading in them, which may be despised, but is seldom to be exceeded in any thing truly valuable, by light and fluttering Wits. But it is not to be wonder'd, that Men of Worth are to be trampled upon, for otherwise they might stand in the way of these Assumers; and indeed were it not for the Modesty of their Betters,
and

xxx The PREFACE

and their own Assurance, they wou'd not only be put out of the way of those Expectations that they have, but out of all manner of Countenance. There is a Piece of History that I have met with in the Life of Archbishop Spotwood, that may not unfitly be remember'd on this Occasion, shewing that studious Men of a private Character are not always to be reputed Men of low Genius: "Nor were his Virtues (says the History) buried and confined within the Boundaries of his Parish, "for having formerly had a Relation to the noble Family of Lenox, he was look'd upon as the fittest Person of his Quality to attend Lodowic, Duke of Lenox, "as his Chaplain in that honourable Embassy to Henry the fourth of France, for confirming the ancient Amity "between both Nations; wherein he so discreetly carried himself, as added much to his Reputation, and "made it appear that Men bred up in the Shade of "Learning might possibly endure the Sun-shine, and "when it came to their turns, might carry themselves "as handsomly abroad, as they (whose Education being "in a more pragmatick way) usually undervalue them.

But that of low Genius is not the worst Charge which is brought against the Antiquaries, for they are not allow'd to have so much as common Sense, or to know how to express their Minds intelligibly. This I learn from a Dissertation on reading the Classicks, and forming a just Stile; where it is said, "It must be a "great fault of Judgment if where the Thoughts are "proper, the Expressions are not so too: A Disagreement between these seldom happen, but among Men "of more recondite Studies, and what they call deep "Learning, especially among your Antiquaries and "Schoolmen. This is a good careless way of talking, it may pass well enough for the genteel Negligence, in short,

The P R E F A C E. xxxi

Short, such Nonsense, as Our Antiquaries are seldom guilty of; for Propriety of Thoughts, without Propriety of Expression is such a Discovery, as is not easily laid hold of, except by such Hunters after Spectres and Meteors, as are forced to be content with the Froth and Scum of Learning, but have indeed nothing to shew of that deep Learning, which is the effect of recondite Studies. And there was a Gentleman, no less a Friend to polite Learning, but as good a judge of it as himself, and who is also a Friend to Antiquities, who was hugely pleased with the Humour of his saying Your Antiquaries, being very ready to disclaim an Acquaintance with all such Wits, and who told me the Antiquaries, were the Men in all the World who most contemn'd Your Men of Sufficiency and Self-conceit. But here his Master Horace is quite slipt out of his Mind, whose Words are,

Scribendi rectè, sapere est & principium & fons.

Rem tibi Socraticæ poterunt ostendere chartæ:

Verbaque provisam rem non invita sequentur.

Thus translated by my Lord Roscommon,

Sound Judgment is the ground of writing well:

And when Philosophy directs your Choice

To proper Subjects rightly understood,

Words from your Pen will naturally flow.

Horace's Sapere, and my Lord Roscommon's Proper Subjects rightly understood, I take to be the same as Propriety of Thought, and the non invita sequentur, naturally flowing, I take to import the Fitness and Propriety of Expression. I also gather from hence, that
there

xxxii The PREFACE.

there is a very easy and natural Connexion between these two, and these same Antiquaries of O'URS, must be either very dull and stupid Animals, or a strange kind of cross-grain'd and perverse Fellows, to be always putting a Force upon Nature, and running out of a plain Road. He must either insinuate that they are indeed such, or that Horace's Observation is not just, or that for the Word *invita* we ought to have a better reading, for which he will be forc'd to consult the Antiquaries. I know not how some of the great Orators, he has mention'd, will relish his Compliments upon the Score of Eloquence, when he has said such hard things against Antiquaries; many of them, and those of chief Note, were his Censure just and universal, must of necessity be involv'd in it. For example, the late Bishop of Rochester, of whom he says, "He was the correctest Writer of the Age, and comes nearest the great Originals of Greece and Rome, by a studious Imitation of the Ancients. So that, as I take it, he was an Antiquary: If he excludes English Antiquities, I desire him to remember the present Bishop of Rochester, of whom he has given this true Character, "Dr. Atterbury writeth with the fewest Faults, and greatest Excellencies of any who have studied to mix Art and Nature in their Compositions, &c. He hath however thought fit to adorn the Subject of Antiquities with the Beauties of his Stile, without any Force upon Nature, or the being obliged to forsake her easy and unconstrain'd Method of applying proper Expressions to proper Thoughts. The Bishop of St. Asaph hath shewn his Skill in Antiquities, by more Instances than one; yet do I not find, that even in the Opinion of this Gentleman, it hath spoil'd his Stile. I shall add to these the late and present Bishops of Worcester, the former,

Dr. Stil-

The P R E F A C E. xxxiii

*Dr. Stillingsfleet, is allow'd by all to have been one of the most learned Men and greatest Antiquaries of his Age; and for the present Bishop, who is also a learned Antiquary, take the Character which is given of his Skill and Exactness in the English Tongue from * Bishop Wilkins; " I must acknowledge my self obliged, saith he, to the continual Assistance I have had from my most learned and worthy Friend, Dr. William Lloyd, than whom (so far as I am able to judge) this Nation could not have afforded a fitter Person, either for that great Industry, or accurate Judgment, both in Philological, and Philosophical Matters, required to such a Work. And particularly, I must wholly ascribe to him that tedious and difficult Task, of suiting the Tables to the Dictionary, and the drawing up of the Dictionary itself, which, upon trial, I doubt not, will be found to be the most perfect, that was ever yet made for the English Tongue. I will only farther beg leave to mention, the Bishop of Carlisle, Your Self, and Dr. Gibson, who for good Spirit, masterly Judgment, and all the Ornaments of Style, in the several ways of Writing, may be equalled with the best and most polite. To conclude, if this Preface is writ in a Style, that may be thought somewhat rough and too severe, it is not out of any natural Inclination to take up a Quarrel, but to do some Justice to the Study of Antiquities, and even of our own Language itself, against the severe Censurers of both; whose Behaviour in this Controversy has been such, as cou'd not have the Treatment it deserved in a more modest or civil manner. If I am mistaken herein, I beg Pardon: I might alledge that which per-*

* See the Epistle to the Reader in the Essay towards a Real Character, p. 3.

xxxiv The P R E F A C E.

haps might be admitted for an Excuse, but that I will not involve the whole Sex, by pleading Woman's Frailty, I confess I thought it would be to little purpose to write an English Saxon Grammar, if there was nothing of Worth in that Language to invite any one to the study of it; so that I have only been upon the Defensive. If any think fit to take up Arms against me, I have great Confidence in the Protection of the Learned, the Candid, and the Noble; amongst which, from as many as bear the Ensigns of St. George, I cannot doubt of that help, that true Chevalrie can afford, to any Damsel in Distress, by cutting off the Heads of all those Dragons, that dare but to open their Mouths, or begin to hiss against her. But, Sir, before I conclude, I must do you the Justice to insert an extract of two Letters from the Right Honourable D. P. to the Reverend Dr. R. Taylor, relating to your Thesaurus. Lingg. Vett. Septentrion. which indeed might more properly have been placed in the eighth Page of this Preface, had it come sooner to my Hands. It is as follows,

----- " *The Dean's Present, which I shall value as long as I live for his sake. Dom. Mabillon was the first that told me of that Work, and said, that the Author was a truly learned Person, and not one of those Writers who did not understand their Subject to the bottem, but, said he, that learned Man is one of ten thousand.*

And in another Letter to the abovemention'd Dr. Taylor----- " When Dom. Mabillon first told me of it, he did not name the Author, so as I understood who he was, but the Elogium he made of him, was indeed very great, and I find that the Dean in one Word, has done that worthy Man Justice. This high Elogium of your self, and of your great Work,
from

The P R E F A C E. xxxv

from so renown'd an Antiquary, as it is a great Defence and Commendation of the Old Northern Learning, so is it the more remarkable, in that it was given by one, against whom you had written in the most tender Point of the Controversy, De Re Diplomatica, as may be seen in your Lingg. Vett Septentr. Thesaur. Præfat. General. p. xxxvi, &c.

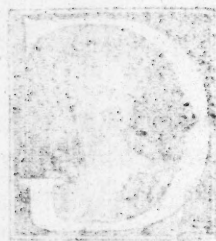
Sir, I once more heartily beg your Pardon for giving you so much trouble, and beg leave to give you my Thanks for the great Assistance I have receiv'd in the Saxon Studies from your learned Works, and Conversation; and in particular for your favourable Recommendation of my Endeavours, in a farther cultivating those Studies, who with sincere Wishes for your good Health, and all imaginable Respect for a Person of your Worth and Learning, am,

S I R,

Your Most Obliged,

Humble Servant,

Elizabeth Elstob.



Your Most Obedient

Humble Servant

Elizabeth Elliot



THE
ENGLISH-SAXON
GRAMMAR.



GRAMMAR is the Art of Speaking and Writing, truly and properly. In Speaking we use certain Signs, which are necessary to discover our Thoughts to one another. These Signs, are Sound, and Voice.

But besides, Sound, and Voice, by which we are able to converse with one another when present; There are other Signs have been invented, where these Sounds cannot be heard, to supply the want of them in such manner, as that we may both converse with one another at a distance, and communicate our Thoughts to future Ages.

The first of these Signs belongs properly to Speech, or unwritten Discourse. The latter are made use of in Writing.

Hence the *Greeks*, from whom we receiv'd the first Rudiments of this Art, have deliver'd down to us the Names

2 *The English-Saxon Grammar.*

Names of these Signs in the Word *γεγραμματα*, from *γεγραμ**, *I write*. The *Latins* in their *Litera*, from *Lino*, *I mark*, or *draw a stroke*: The Art itself the *Greeks* express by *γραμματική*, the *Latins* by *Grammatica* and *Literatura*: Nor were our *Saxon* Ancestors destitute of a proper Term of Art whereby to express it, which we find in the Word *Stærcnær*.

Voice and Sound, are either Articulate and Intelligible, such as are used by rational Creatures: or Inarticulate and Confused, such as we observe in Brutes or irrational Creatures to express their Inclinations and Desires.

The first of these the *Saxons* called *andgyrullic ytemn*; that is, a *Sound*, that may be fully and distinctly understood: For instance, *Arms and the Man I sing*.

The other semencesed *ytemn*, a *mixed*, or *confused Sound*, by which our understanding of any thing is not so clear and distinct. As the *lowing* of an Ox, the *neighing* of a Horse, or the *barking* of a Dog.

Of LETTERS.

A Letter in *Saxon* *ƿæf*, is the least part of any Book or Writing, and cannot be divided. A Book or Writing may be divided into Words, *S. cƿyðar*, those Words into Parts, *S. dælar*, those Parts into Syllables, *S. ƿæf seƿegar*, and afterwards Syllables into *ƿæƿar* Letters. Beyond this there is no farther Division. In

* I cannot but here observe the Similitude between this Word *γεγραμ*, and the *Saxon* *agƿæfene*, *Exod. ch. xx. ƿ. 4.* translated by *Ælfric*: The Text runs thus, *Ne ƿync þu þe agƿæfene Godes*. Work not thou for thy self Graven Gods. It is very remarkable, that the *Saxon* Church in that Age, at least the good Archbishop *Ælfric*, were not for stifling this Passage.

each

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each Letter may be consider'd, its Name, *S. Nama*, its *Figure*, or *Shape*, *S. hup*, the same as our *bue*, its *Power*, *S. muht*, i. e. what *Power* Letters have being join'd together with one another.

The *Saxon* Language hath three and twenty Letters, which are thus described.

Name.	Figure.		Power.
A	Λ vowel.	a	A a
Be	B	b	B b
Ce	LC	c	C c
De	D	d	D d
E	EE vowel.	e e	E e
Ef	FF	f	F f
Ge	EG	g	G g
Ha	Hh	h	H h
I	I vowel.	i	I i
Ka	k	k	K k
El	l	l	L l
Em	MM	m	M m
En	NN	n	N n
O	O vowel.	o	O o
Pe	P	p	P p
Er	R	r	R r
Es	SS	s	S s
Te	TI	t	T t
U	U vowel.	u	U u
Double u	UU	u	W w
Ics	X	x	X x
T	Y Gr. vowel.	y y	T y
Za	ZZ	z	Z z
Æ	Æ &	æ	Æ æ
Th	Þ þ	þ	Th th
That	ƿ	ƿ	That that
And		ƿ &	and
			These

much used in
the Saxon.

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These Letters are divided into *Vowels* and *Consonants*.

A *Vowel* is a Letter that yields a Sound of itself, without having need of any other Letter to be join'd with it.

There are five Vowels, *S.* clypīgendlice, or rylf rpegeṇde, a, e, i, o, u. *γ*, is *Greek*, though very much used in *Saxon*. It is very natural here to take notice of the Agreement there is between the *German*, or *High-Dutch*, and *Anglo-Saxon*, in their happy expressing the *Grammatical* Terms by Words of their own. I shall now and then give an Instance both from the modern *German*, and from the old *Francick* or *Teutonic*. What the *Saxons* called rylf rpegeṇde, sounding alone, *i. e.* Vowel, the *Germans* now write it ‡ *Selbstlautende*.

The *Consonants*, *S.* ramod rpegeṇde, *Germ.* Mitlautende, sounding together, are such Letters, as to render their Sound, must needs be join'd with one of the five Vowels; these are either Semi-Vowels, *S.* healf clypīgendlice, half Sounding, or Mutes, *S.* dumblice.

The *Semi-Vowels*, so called because they have not so full a Sound as the five Vowels, are these seven, f, l, m, n, p, r, x; the first six, *ex*, *el*, *em*, *en*, *ep*, *er*, begin with the Letter *e*, and end the Sound in themselves; *x*, *icx*, alone beginneth with the Vowel *i*.

The *Mutes*, so named because they make but a little Sound, they are these six, b, c, d, g, p, t, these begin of themselves, and end in the Vowel *e*, as, *be*, *ce*, *de*, *ge*, *pe*, *te*; *h*, and *k*, and *z*, end in *a*, as, *ha*, *ka*, *za*.

A *Syllable* ræf sepeṅ, is that which gives a Sound, by a single Letter, or by many Letters join'd together.

‡ See Mr. King's *Complete English Guide for the High-Germans*, p. 2.

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Out of Syllables Words are made, Words make up Speech or Discourse.

Words are distributed into several kinds, which are called the Eight Parts of Speech.

Noun, *Nama*.

Pronoun, *Naman* *ypeliend*; instead of, or supplying the Place of a Noun.

Verb, *ƿord*; which compleats its own Signification, with a full Sense or Meaning.

Participle, *Dælnumend*; Part taking, taking part from a Noun, and part from a Verb.

Adverb, *ƿordeȝ ȝeȝena*; that which is join'd with a Verb, but has no meaning consider'd alone.

Conjunction, *Ceðeodnȝȝ*, or *Geȝeȝincȝ*; it signifies nothing of itself, but joins together Nouns or Verbs.

Preposition, *ƿoreȝetnȝȝ*; Placing before, and it serves either a Noun or Verb, always standing before them.

Interjection, *Betpux apoppennȝȝ*; it lies between other Words, and denotes the Commotions of the Mind.

Of these eight kinds of Words, four are varied, by different Terminations or Endings, which is called declining, *S. declinunge* *; the other four, without any Variation, are always found the same.

These several kinds of Words, with their peculiar Variations and Circumstances, shall be consider'd each in its proper place.

* *This is a Latin Word Saxonized, for which they likewise used gebeȝung, or gebyȝung, bowing, or inflexion.*

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And first of NOUNS.

A Noun, *S. Nama*, is a word by which we name any thing, and by which one thing is distinguish'd from another; and these Names are such as express the several kinds of things, or the Singulars and Individuals of each kind.

The first of these are called *Appellatives*, or common Names, *Gemænelice* *, as a *Man*, a *Horse*, a *Dog*; as *Man* is the common Name to every human Creature, and *Horse* to all of that kind, &c.

For the other, namely the Singulars or Individuals, *Syndeplice* †; by these Particulars of each kind are distinguished from one another; or else we may say, that this or that general Name is restrain'd, to this or that particular Thing or Person; as amongst Men, when we say *William*, or *Edward*, we distinguish the single Person *William*, from that single Person *Edward*. So likewise when we say *St. Paul's*, or *St. Peter's Church*, we restrain the common Notion of Church to signify this particular Church that is called *St. Paul's*, or that particular Church which is called *St. Peter's*. The Words by which such common and general Words and Names are thus limited and restrain'd, the *Grammarians* call *proper Names*.

Nouns may be consider'd either as giving Name or Signification to a thing, without any other relation or regard, or else as they include some necessary Relations and Circumstances, which cou'd not be understood or signified without joining them to one of the former.

* Germ. *Specie Gemein*, as of the word *Man*, 'tis said, *Bekomt allen Menschen insgemein*. See Mr. King's *Compleat English Guide for High-Germans*..

† Germ. *Sonderlichen Rahmen*, *ibid*.

These

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These *self-significant* Names, or independent, are stiled Nouns *Substantives*, *Spediglice*.

The other, which always declare some Quality, Circumstance, or Relation, are called Nouns *Adjectives*, *Namey ȝeſepa*.

An Instance of the first may be in this Noun *Substantive* Man, or Church, where nothing more is consider'd, than what is barely understood by the word Man, or Church.

An Instance of the second, *viz.* a Noun *Adjective*, is when somewhat is added to the Signification of the Noun *Substantive*, as when we say of Man, a good or virtuous Man, of the Church, *holy Church*, *Church universal*.

Concerning Nouns, these Things farther may be consider'd.

- | | | |
|-------------------|---|--------------------|
| 1. <i>Cafe.</i> | } | 3. <i>Number.</i> |
| 2. <i>Gender.</i> | } | 4. <i>Article.</i> |

Of the Eight Parts of Speech above-mentioned, it hath been observ'd, that four are subject to variety of Termination or Ending, and are said to be declined; the others are not declined. Of the four first, three, namely, *Noun*, *Pronoun*, *Participle*, are declined with Cafes, On *ȝebigum*. *Verb*, is declined by Moods, On *ȝemetum*, or, On *þære ȝpplice ȝron*, *S*.

The Cafes of Nouns are Six.

- | | | |
|--|-----|---|
| 1. Nominative, <i>i.e.</i> <i>Nemugendlic</i> , <i>S</i> . | { | With this we name every thing, as, this Man lives. |
| 2. Is Genitive, <i>S</i> . <i>Ȝeȝpneudlic</i> , <i>S</i> . or, <i>Ȝeagruendlic</i> . | { | By this we signifie the producing or owning any thing, as, this Man's Son, <i>ȝyrer Manner Sunu</i> ; or this Man's Horse, <i>ȝyrer Manner Hopp</i> . |
| | G 2 | 3. Dative, |

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3. Dative, For-
sprendlic. { By this we signifie the giving
or bestowing any thing ; I give
this Man a Horse, *ðyrum Mann*
ic forspæc Hofs.

4. Accusative,
presentsendlic, S. { With this is declared how Men
speak concerning any thing, as,
this Man I accuse, *þyne Mann*
ic pæge ; this Man I love, *ðyne*
Mann ic lufge ; this thing I per-
ceive or apprehend, *ðy þincg ic*
selæhte.

5. Vocative, Cly-
presentsendlic oððe Ge-
cysendlic. { With this we call upon any
Thing, or Person, as, O thou Man
speak to me, *eala þu Mann*
ypæc to me.

6. Ablative, Æt-
brepredendlic. { By this is declared, what we
take or receive from others, or
from whence we go, as, from this
Man I received Money, *fram*
ðyrum Mann ic underpæng seoh ;
I rode from the City, *fram ðære*
Byrus ic rad.

Of GENDERS.

BY *Genders*, S. *Cynn*, the Names of things are di-
stinguish'd according to their Sex, whether *Mas-*
culine, S. *Pepllic*, that is *He*, or *Feminine*, S. *Pypllic*, that
is *She* ; and tho' every thing is properly comprehended
under one or the other of these Genders ; yet the Gram-
marians, for some Reasons that shou'd favour their Art,
have invented a Term which expresses neither kind,
which is called Neuter, S. *Naðop cýnd*.

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Of NUMBER.

There be two Numbers, the Singular, *Anweald Getel*, and the Plural, *Mænigweald Getel*; sometimes there is a Dual, and this is a Circumstance both of Nouns and Verbs, as, *Ic læde*, I read, *we lædað*, we read.

Of the ARTICLES.

As the *Greeks* and other Nations have had their Articles placed before their Nouns, so the *Saxon* Tongue hath used hers, both with Skill and Beauty. These are naturally to be consider'd according to their Cases or Endings, before we treat of the Nouns.

Singular Number,	Plural Number.
Nom. <i>Se, ð, weo n. þat & þæt, rō.</i>	Nom. <i>Ða, oi, ai, rā.</i>
Gen. <i>þæs, þære, þar & þær.</i>	Gen. <i>þæra.</i>
Dat. <i>þam, þære, þam.</i>	Dat. <i>þam.</i>
Acc. <i>þone, þa, þat & þæt.</i>	Acc. <i>þa.</i>
Abl. <i>þam, þære, þam.</i>	Abl. <i>þam.</i>

Se, weo, þ, are not only placed before *Appellatives*, or common Names, but also before proper Names, and Individuals, as, *we Man*, the Man, *we Wifman*, the Woman, *we Iohanne*, *John*, *we Æthelred*, *Ethelfleda*.

The Agreement between the *Anglo-Saxon*, the old *Francick*, and the present *German*, may be seen in Dr. *Hickes's Francick Grammar*, Chap. 2. *De Articulis*, p. 10.

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Of NOUNS SUBSTANTIVES.

Nouns Substantives have Six Declensions.

First Declension.

Singular.	Plural.
Nom. Smið, a Smith.	Nom. Smiðay, Smiths.
Gen. Smiðer, of a Smith.	Gen. Smiða, of Smiths.
Dat. Smiðe, to the Smith.	D. Smiðum, to the Smiths.
Acc. Smið, the Smith.	Acc. Smiðay, the Smiths.
Voc. Eala þu Smið, O thou Smith.	Voc. Eala ge Smiðay, O ye Smiths.
Abl. Smiðe, from the Smith.	Abl. Smiðum, from the Smiths.

For Smiðay, the *Dano-Saxons* writ Smiðer, in the Nominative Plural.

Second Declension.

Singular.	Plural.
Nom. Pitega, a Prophet.	Nom. Pitegan, Prophets.
Gen. Pitegan.	Gen. Pitegena.
Dat. Pitegan.	Dat. Pitegum.
Acc. Pitegan.	Acc. Pitegan,
Voc. Eala þu Pitega.	Voc. Eala ge Pitegan.
Abl. Pitegan.	Abl. Pitegum.

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The Third Declension.

Singular.	Plural.
N. Andſiſ, Understanding.	Nom. Andſitu, --ta, --to.
Gen. Andſiſe.	Gen. Andſita.
Dat. Andſiſe, --ta.	Dat. Andſitum.
Acc. Andſiſ.	Acc. Andſitu.
Voc. Eala þu Andſiſ.	Voc. Eala ge Andſitu.
Abl. Andſiſe.	Abl. Andſitum.

The Fourth Declension.

Singular.	Plural.
Nom. Þopd, a Word.	Nom. Þopd, --de, --da.
Gen. Þopdeſ.	Gen. Þopda.
Dat. Þopde.	Dat. Þopdum.
Acc. Þopd.	Acc. Þopd.
Voc. Eala þu Þopd.	Voc. Eala ge Þopd.
Abl. Þopde.	Abl. Þopdum.

So Beapn, Cild, and Þiſ, make in the Plural Number, Beapn, Cild, Þiſ.

The Fifth Declension.

Singular	Plural.
Nom. Piln, a Maiden.	No. Pilna, --ne, --no, --nu.
Gen. Pilne.	Gen. Pilna.
Dat. Pilne.	Dat. Pilnum.
Acc. Piln.	Acc. Pilna.
Voc. Eala þu Piln.	Voc. Eala ge Pilna.
Abl. Pilne.	Abl. Pilnum.

So Spurton, and Speorton, a Sister, make in the Plural, Spurtra, Speortra, Gerpeortra, Sisters.

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The Sixth Declension.

Singular.	Plural.
Nom. Sunu, a Son.	Nom. Suna.
Gen. Suna.	Gen. Suna.
Dat. Suna,--nu.	Dat. Sunum.
Acc. Suna,--nu.	Acc. Suna.
Voc. Eala þu Sunu.	Voc. Eala ge Suna.
Abl. Sunu.	Abl. Sunum.

Mr. Thwaites adds a Seventh.

Singular.	Plural.
N. Freo,--eoh, a Free Man.	Nom. Freo.
Gen. Freo	Gen. Frea.
Dat. Freo.	Dat. Freum.
Acc. Freo,--eoh.	Acc. Freo.
Voc. Eala þu Freo.	Voc. Eala ge Freo.
Abl. Freo.	Abl. Freum.

The whole Variety of declining Noun Substantives, may be reduced to these seven Rules of Declension, except these few following which are not so regular; as, *Fæder*, Father, seldom alters in the Singular Number, but in the Plural it follows the Rule of the first Declension. Indeed the *Dano-Saxons* have it *Fædore*, in the Genitive Singular. *Geſcy*, Shoes; *Moder*,--er, Mother; *Broðer*,--er, Brother, are not declined; unless that *Broðer*, in the Plural Number, may be referr'd to the third Declension. But *Boc*, a Book, *Bec*, Books; *Foot*, a Foot, *Fet*, Feet; *Man*, a Man, *Men*, Men; *Luf*, a Louse, *Lyr*, Lice; *Muf*, a Mouse, *Myr*, Mice; *Cu*, a Cow, *Cy*, Cows; *Toþ*, a Tooth, *Teþ*,

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Teþ, Teeth, (sometimes 'tis read **Toþay**;) **Goy**, a Goose, **Gey**, Geese: With the Number change the Vowel; **Cealy**, a Calf, and **Æg**, an Egg, make in the Plural **Ægpa**, Eggs, **Cealpa**, Calves.

Nouns Substantives are either Simple or Compound; **hipe**, a Family, **Gedale**, Division, **hipe-gedale**, the Separation of a Family. There is a great Variety of Compound Nouns, a very copious Instance of which we have in this Description of *Noah's Ark* by *Cædmon*, **Mepe-hur**, a Sea House, **Pudu-ræyten**, a wooden Castle, **Mepe-cæpce**, a Sea Chest, **Sund-peced**, a swimming Hall, **Pæg-bord**, a floating Tabernacle, **Pæg-pele**, a floating Chamber, **Scream-pealle**, a Wall against the Stream, **hrof-geop**, a moveable Covering, or Roof. From which Instances, and an almost innumerable Company of others, that might be added, some of which will be occasionally dispersed here and there in this Treatise; it appears that the Charge against all the *Northern Languages*, which is made by some, of their being made up of nothing else but of harsh Consonants and Monosyllables, without any beautiful Composition of Words, is very unjust, and is urged by those who speak of them in this sort, as by Men who talk at random, and who are altogether ignorant of the Matter. The Terminations of Substantives are very numerous, it may not however be amiss here to note some of the most common.

Some end in **dom** or **dome**, which denotes Power, or Office, or some Quality or Condition of Life, either with Authority or Jurisdiction, or without it; as, **Cynedome**, the Power and Authority of a King, as also the Place in which he exercises that Power; in English **KINGDOM**.

H

Byrceopdom,

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Byrceopdom, the Power and Office of a Bishop,
BISHOPDOM.

Eyrdom, Prudence, **WISDOM.**

Fneodum, a State of Liberty, **FREEDOM**; of the same kind are these still retain'd in common use.

POREDOM, **DUKEDOM**, **CHRISTENDOM**, **THRALDOM**, &c. Agreeable to this Termination in **dom**, is the *Francick* **duom** and **tuom**, as from **Rish**, a King, **Rishtuom**, a Kingdom, from **Her**, a Lord, **Hertuom**, Dominion or Lordship, **Wistduom**, Wisdom, **Jungarduom**, the State or Relation of a Youth towards his Tutor.

Others end in **pic**, or **pice**, which signifies Power or Office; as,

Cynpic, **KINGDOM.**

Byrceoppice, **BISHOPRICK**, which word we still retain in the **BISHOPRICK** of **DURHAM.**

Not a few end in **had**, or **hade**, as **Ppeorthade**, the Condition or Office of a Priest, &c.

Munuchade, the State of a Monk. Hence is deduced our Termination **head**, as **Godhead**, **Manhead**, which we meet with in *Gawen Douglas Pref. to Virg. p. 9. l. 4.*

Hence also our **hood**, as from **Cild-had**, **Child-hood**, **Cniht-hade**, **Knight-hood**. To this a Resemblance is born by the *Francick* **hep** and **hed**, as **Christen-hep**, Christianity, **hepder-hed**, Brightness, **heuse-hep**, Civility. So **Brotherhood**, **Neighbourhood**.

And to this Class probably may be refer'd the Notation of the words *Alodium* and *Feudum*, so much controverted amongst Lawyers. *Alodium*, i. e. **Allhade**, or **Allhode**, signifying the free and perpetual Inheritance and Possession of an Estate, without any Service and Incumbrance. *Feodum*, or *Feudum*, **Feohade**, an Estate held under the Dominion of some superior Lord for a limited time, on Performance of certain Services and Conditions, as

Mr. Som-

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Mr. *Somner* conjectures : But Dr. *Hickes* seems better to derive the word from the *Scano-Gothic* *lod*, or *lod*. See his *Francick Grammar*, p. 90.

Some Substantives end in *rcyp* and *rcype*, which denotes Prefecture, Care, Office, Business and Employment; as *Geperycyp*, Fellowship, *Tunrcype*, the Office or Employment of a Steward. The Footsteps of this Termination, are perhaps to be found in the word *Englisbery*, *Englisberia*, a word well known in *Bracton* and *Fleta*, signifying the Birth-right or Condition of an Englishman. Nor is it altogether improbable by an easy Transposition of this Termination *rcype*, to derive the ending of several of our Words in *ry*, as, YEOMANRY, HUSBANDRY, HOUSWIFRY, COOKERY, &c.

Others in *rcyp* and *rcype*, as, *Geperycyp*, FELLOWSHIP, *Þegenrcype*, THAINSHIP, the Office and Dignity of a Thain, *Þeondrcype*, WORSHIP; thus COURTSHIP, LORDSHIP, WARDSHIP, WORKMANSHIP, &c. With this we may compare the *Francick* *skepe*, *skepi* and *skip*, as, *Landskepe*, a Country, or Landskip, *Gibodskip*, a Commanding.

There are many Substantives that end in *a*, as *Cempa*, a Soldier, *Geþeþa*, an Earle, what we call our High Sheriff or Shrieve, *Nama*, Name: Many of these are made English by leaving out the *a* or changing it into *e*, as, *Kemp* or *Kempe*; *Ox* or *Name*. The same is observable in Words ending in *a* short derived from the *Latin*, both in *English* and *French*, as *Muse*, from *Musa*, secret, from *secreta*.

To encrease the Variety of Terminations, there are several Substantives that end in *peden*, *paeden*, *pedenne*, *paedenne*, which signifies Law, or Counsel: So that words of this Composition do generally import somewhat of Regularity and Government, as, *Geþenne*-

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denne, that Law or Rule by which any Society or Corporation is govern'd, **Hippedenne**, the Rule for managing a Family, **Mæspedenne**, the Rule of Alliance amongst Kindred, **Teondpedenne**, that Counsel by which we accuse, or go to Law with any one, **Geopropedenne**, the Advice or Method made use of for making a Will or any Covenant.

Others end in *elde*, as, *Fæpælde*, a Journey.

ely, Ræcely, Frankincense, Rædely, a Riddle.

Some in *Yceapt*, as, *hyſerceapt*, the Soul; this agrees with the *Francick* *Dugſcefti*, Thought, *Geuittſchaf*, a Testimony, *Heidenskapht*, Heathenism.

Some in *cræft*, as, *Pis-cræft*, *Boc-cræft*. The old *Germans* were not unacquainted with this Termination, as may be seen in the word *Meginc-ræft* and *Manc-ræft*. See the learned Dr. *Eccard's* Notes upon the *Great Hymn*, or *Te Deum*, printed at *Helmstad*, 1713: Also his *Chatechesis Theotisca*, p. 148, printed the same year by *Nicholas Forster*, Bookseller to the Court of *Hanover*.

Likewise several Feminines end in *ȳr*, *ȳr*, *eyr*, *ȳrre*, *ȳrre*, *eyre*, and in *ney*, *nerre*, *nur*, *nurre*, (from the *Gothic NES*) as, *Cneopyrre*, Generation, *þrunerre*, the Trinity. The *Francick* also acknowledges these Terminations, as, *Lutternisse*, Clearness or Purity, *Gelichnisse*, Likeness.

Some in anse, inge, onse, unse, ynse, as, Le-
arunge, Lying.

Others in þ, or þe (*Goth.* Ψ , $\Psi\Lambda$) as, $\mathfrak{M}\gamma\mathfrak{r}\delta$,
Mirth, $\mathfrak{E}\mathfrak{o}\mathfrak{r}\delta$, Earth, $\mathfrak{C}\mathfrak{e}\mathfrak{r}\mathfrak{h}\delta\mathfrak{e}$, Sight.

Some in *ep*, and *ene*, as, *Godypellep*, Evangelist. *Fulluktep*, Baptist, *Sædepe*, a Sower. Words of this Termination are thought to be deriv'd from *Yep*, *Goth.* **YAK**, a Man. The *Scots* to this Day in Imitation of the *Saxons*, use *Lawwer*, a Lawyer. The

Mafcu-

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Masculines in *en* have their Feminines in *eyrne*, *yrne*, or *ýrne*, as, *Sýngeryrne*, a Songster, *Rædyrne*, a Female Reader.

Diminutives, and many others end in *ling*, as, *Cnæpling*, a little Boy, *Ræpling*, a Captive. Some in *leart*, or *leȝte*, as, *Gýmeleart*, Carelessness.

Words that denote Descent, *Patronymica*, *Fæderlice Naman*, Names derived from the Father's Name; end in *ing*, as, *Cenſuring*, the Son of *Cenſuſa*.

It must be observed, that *Sunna*, Sun, is of the Feminine, and *Mona*, Moon, is of the Masculine, and *Fyr* is of the Neuter Gender.

Nouns are distinguish'd by their Articles, Adjectives, and Pronouns.

Of ADJECTIVES.

AN Adjective, nameſ *ſeſepa*, is either Simple, as, *eadiſ*, happy, *eyen*, even or equal; or Compound, as, *tyr eadiſ*, high in Power, *eyen-ecel*, co-eternal, *eyen-ſpedelic*, equal in Substance.

Adjectives are declined after this Example.

Singular Number.			Plural Number.
Nom. Masc. Neut.	Fem. Gode, <i>bonia</i> .	Nom. Gode.	
God, Good, <i>bonus</i> , --um.			
Gen. Godeȝ.	Godne.	Gen. Godna.	
Dat. Godum.	Godne.	Dat. Godum.	
Acc. Godne, God.	Gode.	Acc. Gode.	
Voc. Goda	Gode.	Voc. Gode, --an.	
Abl. Godum.	Godne.	Abl. Godum.	
		Several.	

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Several Adjectives, besides their common Termination, receive a final *a*, which generally gives somewhat of a particular Emphasis, as, *Eodcunda*, Divine, *Eodcunda*, very Divine, or very Holy.

The Terminations of Adjectives are as follows.

Adjectives that signify Nation or Countrey, end in *yc*, as, *Iudeyc*; hence our *ish*, as, Jewish, *Englyc*, English, *Romanyc*, Romish, &c.

Many are form'd from Nouns Substantives, by adding *leay* or *leayc*, signifying want or defect; from hence also our *less* is derived, as, *peceleay*, careless, *ycomeleay*, shameless, *racleay*, harmless: So *fatherless*, *motherless*, *friendless*, &c.

Others end in *lic*, or *lice*, from whence our Termination in *like*, and *ly*, as, *heopenlic*, heavenly, *godlic*, godlike, and *godly*.

Others, which signify the Matter out of which any thing is made, end in *en*, as, *æpen*, *ashen*, from *Æpe*, an Ash, *beopen*, birchen, *stænen*, stony.

Many end in *ig*, as, *hefig*, heavy, *ðneopig*, dreery, *sorry*, *mupig*, merry, *ænig*, any: This Termination is changed into our *y*.

Adjectives expressing Number, end after the same manner, as, *twentig*, *þrettig*, and so on.

Some end in *ful*, as, *wæterful*, full of Water, or dropfical.

Some in *bær*, as, *permbær*, fruitful, or bearing Fruit, *lyt bær*, jocund, or bearing Joy.

Some in *fæst*, as, *neofæst*, fast to his Resolution.

Others end in *um*, as, *langum*, very long or tire-som as we say, *pinum*, very pretty, well favour'd: We retain the same ending in several words, as, *handsom*, *whole-som*, *fulsom*, *toilsom*.

Nouns

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Nouns Adjectives are to be consider'd, either as they have a positive Signification, or as they signify comparing one thing with another, by which Comparison we find, how things agree with, differ from, or excel one another. This is either in a *less* degree, or in the *highest*: That which expresses the less degree, is term'd Comparative, *ſiðmetenlice*, this denotes the measure by which a thing is known to be greater or better than another. The other, the highest, is call'd the Superlative, *Opreſtendlice*, which signifies the most and the best, as if indeed it did exceed all degrees of Comparison.

The Termination of the Comparative degree, is in *en*, *ene*, *an*, *æne*, *in*, *on*, *un*, *yn*.

The Superlative in *art*, *ært*, *ert*, *irt*, *ort*, *urt*, *ȳrt*; as, *rihtſipe*, righteous, *rihtſipene*, more righteous, *rihtſipart*, --*ert*, --*ȳrt*, most righteous; and when a greater Stress or Emphasis is put upon the Signification, it is usual to take a final *a* in both the degrees, as, *rihtſipena*, --*ana*, &c. in the Comparative; *rihtſiparta*, --*ært*, &c. in the Superlative. But all do not follow this order, as, *god*, good, *betepe*, --*ra*, better, *betyt*, *beterta* and *ſelort*, best of all; *ȳfel*, evil, *ȳſſir*, worse, *ȳſſirt*, worst; *mucl*, much, *mæpe*, *mæna*, more, *mært*, *mært*, most; *lytel*, little, *leſſe*, less, *lært*, lest of all; *utten*, *ȳttne*, outer, or beyond, *ȳttneſt*, *ȳtemert*, *ȳtemerta*, utmost, or last of all.

Some are compared from Adverbs, as from *æn*, before, *æneſt*, *æneſta*, from the *Cimbric* *ſyr*, or *ſyrt*, *ſſumert*, *ſſumerta*; besides these there is *forma*, *formert*, *formerta*, foremost; *ſurðon*, *ſurðup*, *ſurðne*, *ſurðna*, further, beyond.

Of

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Of PRONOUNS.

THE Pronoun Primitive, *Prumcenned*, or *Fyrmeȳt*, of the first Person, is thus declined.

Singular.	Plural.	The Dual Number, where two Persons are signified.
Nom. Ic, I.	Nom. <i>ƿe</i> , we.	No. <i>ƿit</i> , we two.
Gen. <i>Mīn</i> , of me.	Gen. <i>Ure</i> , of us.	Gen. <i>Uncer</i> , of us two.
Dat. <i>Mē</i> , to me.	Dat. <i>Uȳ</i> , to us.	Dat. <i>Unc</i> , <i>unge</i> , & <i>uncpum</i> , to us two.
A. <i>Mē</i> , <i>mec</i> , from the <i>Goth. Mĭk</i> .	Acc. <i>Uȳ</i> , us.	Acc. <i>ƿit</i> , we two.
Ab. <i>Mē</i> , for, or from me.	Abl. <i>Uȳ</i> , from us.	Abl. <i>Unc</i> , <i>unge</i> , & <i>uncpum</i> , for us two.

For the Primitive *ƿe*, we, the *Dano-Saxons* use *poē*, and *uȳh*, as also *uȳc*, *uȳch*, *uȳȳ*, for us.

The Pronoun Possessive, *Geagmēndlic*, of the first Person, is thus declined.

Singular Number.	Plural Number.
N. <i>Mīn</i> , <i>mīnē</i> , <i>mīn</i> , <i>meus</i> , <i>mea</i> , <i>meum</i> .	N. <i>Mīnē</i> , <i>mei</i> , <i>mea</i> , <i>mea</i> , those things which are mine.
G. <i>Mīnȳ</i> , <i>mīnȳē</i> , <i>mīnȳ</i> .	G. <i>Mīnȳa</i> .
D. <i>Mīnum</i> , <i>mīnȳē</i> , <i>mīnum</i> .	D. <i>Mīnum</i> .
Ac. <i>Mīnnē</i> , <i>mīnē</i> , <i>mīn</i> .	Ac. <i>Mīnē</i> .
Voc. <i>Mīn</i> , <i>mīnē</i> , <i>mīn</i> .	Voc. <i>Mīnē</i> .
A. <i>Mīnum</i> , <i>mīnȳē</i> , <i>mīnum</i> .	Ab. <i>Mīnum</i> .

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Singular Number. Plural Number.

Noster, nostra, nostrum.

N. Upe, upe, upe.	N. Upe.
G. Uper, uppe, upe.	G. Uppa.
D. Upum, uppe, upum.	D. Upum.
Ac. Upne, upe, upne.	Ac. Upe.
V. Upe, upe, upe.	V. Upe.
Ab. Upum, uppe, upum.	Ab. Upum.

For the Possessive upe, is read upe; uper, and u-
per, uprum, for upum; upper, for uper; uppe, for
upne in the *Danish Saxon*.

Singular Number. Plural Number.

Noster, nostra, nostrum.

N. Uncpe, uncepe, uncepe.	N. Uncpe.
G. Uncper, uncepper, unceper.	G. Uncpeppa.
D. Uncpum, unceppe, uncpum.	D. Uncpum.
Ac. Uncpepe, uncepe, uncepepe.	Ac. Uncpe.
V. Uncpe, uncepe, uncepe.	V. Uncpe.
Ab. Uncpum, unceppe, uncpum.	Ab. Uncpum.

The Pronoun Primitive of the second Person is thus declined.

Singular.	Plural.	Dual.
N. Du, thou.	N. Ge, ye.	N. * Gyt.
G. þin.	G. Eoper.	G. Incep.
D. þe.	D. Eop.	D. Incpum & inc.
Ac. þe, þec.	Ac. Eop.	Ac. Inc.
V. Eala þu.	V. Eala ge.	V. Eala inc.
Ab. þe.	Ab. Eop.	A. Incpum & inc.

* Incit, you two, is found for Gyt, as if it were inc-
Gyt; geop for eop; and uich, uph, uih, uih, uich,
eopic, iopih, geiop, in the *Dano-Saxon* for eop; and
uier, uierpe, uior, for eoper, D. S.

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The Pronouns Possessives of the second Person are þin, and Eopen, and are thus declined.

Singular Number.

Tuus, tua, tuum.

N. Din, þine, þin; the rest, as, min, mine, min, &c.

Sing. Numb.

Plural.

Vester, vestra, vestrum.

N. Eopen, eopenē, eopen.

G. Eopeney, eopenna, eopeney.

D. Eopenum, eopenne, eopenum.

Ac. Eopenne, eopenē, eopenne.

N. Eopenē.

G. Eopenna.

D. Eoppum.

Ac. Eopenē, &c.

For eopenē eoppē is written &c. and for eoppum, D. S. uppē; and unceþ is declin'd like unceþ.

The Pronoun Primitive of the third Person is thus declined.

Sing. Numb.

Plural.

N. He, he.

G. Hyt.

D. Hum.

Ac. Hing.

Ab. Hum.

N. Ht, they.

G. Huna.

D. Hum.

Ac. Ht.

Ab. Hun.

Se is used for he; for ht, is found hug, and heo; for heona, is written huna, and heopum; for huna, heft and hepe; heom also for hum, ht-heom, they themselves: hit, hyt, is Neuter, of he and heo, and signifies that: he in D. S. is often redundant; as, ðær he talrað, he blasphemeth.

Sing.

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Sing. Numb.	Plural.
N. Heo, she.	N. Hi.
G. Hine.	G. Heona.
D. Hine.	D. Him.
Ac. Hi.	Ac. Hi.
Ab. Hine.	Ab. Him.

The Pronoun *Dir*, *þeow*, *þat*, is thus declined.

Singular. M.	Feminine.	Plural.
N. <i>Dir</i> , <i>ðer</i> .	N. <i>Deow</i> .	N. <i>Ðar</i> .
G. <i>Direr</i> , <i>ðirrer</i> , <i>þerer</i> , & <i>þær</i> .	G. <i>Dirrene</i> .	G. <i>Dirra</i> , <i>þir</i> , <i>rena</i> .
D. <i>Dirum</i> , & <i>þir</i> .	D. <i>Dirrene</i> .	D. <i>Dirum</i> .
Ac. <i>Dirne</i> , <i>þir</i> , <i>þer</i> .	Ac. <i>Ðær</i> , <i>þar</i> , <i>þeow</i> .	Ac. <i>Ðar</i> .
Ab. <i>Dirum</i> .	Ab. <i>Dirrene</i> , <i>þi</i> , <i>rene</i> .	Ab. <i>Dirum</i> .

Sing. Numb. Neut.	Plural.
N. <i>Dat</i> .	N. <i>þa</i> .
G. <i>þir</i> , & <i>þar</i> .	G. <i>þæra</i> .
D. <i>þam</i> .	D. <i>þam</i> .
Ac. <i>þat</i> .	Ac. <i>þa</i> .
Ab. <i>þam</i> .	Ab. <i>þam</i> .

For *Dir*, *ðer*, are used *ðat*, *ðæt*; *ðyrum* and *ðyron*, for *Dirum*; *ðarne*, for *Dirne*; *ðirre* and *ðære*, for *Dirrene*; *ðirra* and *ðirr*, for *Dirrena*: *Dir*, *ðer*, *ðeow*, *ðat*, signify *isthic*, *isthac*, *isthoc*.

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The Pronoun Relative *hpilc*, *hpilce*, is thus declined.

Sing. Numb.	Plural.
N. <i>Hpilc</i> , <i>hpilce</i> , <i>hpilc</i> , which.	N. <i>Hpilce</i> .
G. <i>Hpilcer</i> , <i>hpilcne</i> , <i>hpilcer</i> .	G. <i>Hpilcra</i> .
D. <i>Hpilcum</i> , <i>hpilcne</i> , <i>hpilcum</i> .	D. <i>Hpilcum</i> .
Ac. <i>Hpilcne</i> , <i>hpilce</i> , <i>hpilcne</i> .	Ac. <i>Hpilce</i> .
Ab. <i>Hpilcum</i> , <i>hpilcum</i> , <i>hpilcum</i> .	Ab. <i>Hpilcum</i> .

Hpilc also signifies, who, of what Quality, any one is, *Spa hpilc rpa*, whosoever. In the same manner is declin'd *ælc*, *ælce*, *quisque*, *queque*, *quodque*; and *æshpilc*, *æshpilce*, (as *ælc hpilc*) *unusquisque*, *unaqueque*, *unumquodque*; *æshpilc*, for *ælchpilc*, as, *æshpæn*, every where, for *ælchpæn*; *anpa sehpilc*, each one.

Se, *reo*, and *þe*, *þeo*, *þat*, put on the Nature of Pronouns Relative: *De* being placed after Pronouns of all Persons, signifies who, as, *ic þe*, *ðu þe*, *ye þe*, I who, thou who, he who: For *ye ðe*, is used *ðe ðe*.

Sylf, self, is thus declined.

Masculine Sing. Numb.	Plural Number.
Nom. <i>Sylf</i> .	Nom. <i>Sylfe</i> .
Gen. <i>Sylfer</i> .	Gen. <i>Sylfra</i> .
Dat. <i>Sylfum</i> .	Dat. <i>Sylfum</i> .
Acc. <i>Sylfne</i> .	Acc. <i>Sylfe</i> .
Abl. <i>Sylfum</i> .	Abl. <i>Sylfum</i> .
Feminine Sing. Numb.	Plural Number.
Nom. <i>Sylfe</i> .	Nom. <i>Sylfe</i> .
Gen. <i>Sylfne</i> .	Gen. <i>Sylfra</i> .
Dat. <i>Sylfne</i> .	Dat. <i>Sylfum</i> .
Acc. <i>Sylfe</i> .	Acc. <i>Sylfe</i> .
Abl. <i>Sylfne</i> .	Abl. <i>Sylfum</i> .

Sylf

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Sylf, or sylfe, are compounded with other Pronouns, ic sylf, I my self, min sylfer, of my self, we sylfe, we our selves, ure sylfa, of our selves, &c. And with Nouns, as, Petrus sylf, Peter's self, Crist sylf * rang Pater Noster ænort, Christ himself first sang *Pater Noster*. From the word sang, may be observed the Antiquity of singing the Service in the *Saxon* Church, as was first observed in the Preface to the Homily on the Birth-day of St. *Gregory*, p. 36.

Sing. Numb.

Plural.

Masc. Fem. Neut.

Nom. Ylc, Ylce, Ylc,	} {	Nom. ylce.
Gen. ylcey, ylce, ylcey,		Gen. ylca.
Dat. ylcum, ylce, ylcum,		Dat. ylcum.
Acc. ylce, ylce, ylce,		Acc. ylce.
Abl. ylcum, ylce, ylcum.		Abl. ylcum.

a added to ylc, gives it an Emphasis, as, ylca, that very Thing, or Person; and is thus varied.

Sing. Numb.

Plural.

Nom. ylca.	} {	Nom. ylcan.
Gen. ylcan.		Gen. ylca.
Dat. ylcan.		Dat. ylcan.
Acc. ylcan.		Acc. ylcan.
Abl. ylcan.		Abl. ylcan.

Se ylca, the very same, Masc. seo ylce, the very same, Fem. þa ylcan, is the Genitive Case, Masc. and Neut. þære ylcan, is Gen. Case, Fem.

* It is worthy to observe how the Francick agrees with this, and what Dr. Eccard has said in his Notes upon his CATECHESIS THEOTISCA, p. 116.

Spilc,

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Spilc, hpic, pilic, pyle, and pylic, *such*, are all declined like ylc.

hpa, hua, Masc. Fem. and Neut, who : And hpæt, huæt, what, are thus declined.

Singular Number.

Nom. hpa, hpæt, hpat.

Gen. hper.

Dat. hpam,, hpæm, hpam.

Acc. hpæne, hpone, hpæne.

Abl. hpam, hpæm, hpam.

To this sort belongs hpæt hugu, hpæt hpæz. D. S. huot huoego, which signifies a little ; hpæt hpeguninga, hpæt hpeganunges, something ; æs hpa, æs hpæt, (from ælc hpa) every one, every thing ; rpa hpa rpa, whosoever, rpa hpæt rpa, whatsoever ; se hpa, any one, se hpæt, se hpæd, any thing ; elles hpæt, somewhat else ; hpæne, hpene, hpon, a little.

Masc and Neut. ænig, any one, any thing.

Sing. Numb.

Plural.

Nom. M. N. & nige, ænige, F.

Gen. & niges, ænigne.

Dat. & nigum, ænigne.

Acc. & nigne, ænige.

Abl. & nigum, ænigne.

Nom. & nige.

Gen. & nigra.

Dat. & nigum.

Acc. & nige.

Abl. & nigum.

For ænig, is read æni ; ænine, for ænigne, (as dýrigne, for dýrigne ;) for ænigum, is read ænsum ; from ne, not, and ænig, any, is made nænig, none, or nothing ; as likewise is ænlipic, or ænlipig, each one ; ænlipige, Feminine.

Sing.

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Singular Number.

Masculine.		Feminine.	
Nom. &nlipig.	}	&nlipige.	}
Gen. &nlipiger.		&nlipisne.	
Dat. &nlipigum.		&nlipisne.	
Acc. &nlipigne.		&nlipige.	
Abl. &nlipigum.		&nlipisne.	

Sum, some Person, or some Thing, and Sumē, the Feminine, are declined thus.

Sing. Numb.		Plur. Numb.	
Nom. Sum, yume.	}	Nom. Sumē.	}
Gen. Sumes, yumpe.		Gen. Sumpa.	
Dat. Sumum, yumpe.		Dat. Sumum.	
Acc. Sumne, yume.		Acc. Sumē.	
Abl. Sumum, yumpe.		Abl. Sumum.	

An, one, is sometimes put for yum, some; for yum that signifies any one, the word man is sometimes used.

Sing. Numb.		
Masc.	Neut.	Fem.
Nom. An,	æn,	anē,
Gen. Ane,		anne,
Dat. Anum,		anne,
Acc. Anne,		anē,
Abl. Anum.		anne.

In the same manner is nan, none, declined.

Agen, and agene, which signifies Propriety in any thing, or Possession of it; for which at this Day is used own, and by the Northern English aſon.

Singular

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Singular Number.

Masc. and Neut.	Fem.
Nom. Aſen.	Nom. Aſene.
Gen. Aſener.	Gen. Aſenre.
Dat. Aſenum.	Dat. Aſenre.
Acc. Aſenne.	Acc. Aſene.
Abl. Aſenum.	Abl. Aſenre.

Sing. Numb.	Plur. Numb.
Masc. Fem. Neut.	
Nom. Eall, ealle, eall, all.	Nom. Ealle.
Gen. Ealler, ealne, ealler.	Gen. Ealna.
Dat. Eallum, ealne, eallum.	Dat. Eallum.
Acc. Ealne, ealle, ealne.	Acc. Ealle.
Abl. Eallum, ealne, eallum.	Abl. Eallum.

Eall, æll, or all, being compounded with another word, signify Excellence, Perfection or Fullness, as, *Ælmihtig, Allpealda*, thus in English, *Almighty, All-governing*.

hpæþen, ȝehpæþen, æȝhpæþen, either; *ƿpæhpæþen, ƿpæhpæþen, ƿpæþen, ƿpæþen*, whethersoever; *aupen, oþen, oppen, other*; *naþen, nappen, naþon, nahpæþen, nohpæþen*, neither; *æȝþen*, either, are declined in the common form of Pronouns in *en*, such as *uncen* and *eopen*.

We will close the Series of Pronouns with *apuhȝ* or *apuhȝ*, contracted *aphȝ, auhȝ, uhȝ*, by leaving out the *a*, *puhȝ*, *puhȝ*, any thing: From hence *napuhȝ, nopuhȝ, nauhȝ, nahȝ, nænigpuhȝ*, nothing, in English *no-whit*, in the Plural *nauhtar*.

Cardinal

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Cardinal Numbers, ꝥ rind þa heafod Getel.

þa Naman ðe getacniap Getel, the Names that signify Number.

An, æne, æn, one; tpegen, tpege, tpiſ, tpa, two; þpy, þneo, three; peopeſ, four; pyf, five; pux, ſix; peopen, ſeven; eahta, *Gr. ðra*, eight; niſon, nine; tyn, ten; endlupan, ændleſan, ændlyſan, eleven; tpelf, twelve; þneotyne, thirteen; peopeptyne, fourteen; pyftyne, fifteen; pyxtyne, ſixteen; peopontyne, ſeventeen; eahtatyne, eighteen; niſontyne, nineteen; tpentiſ, twenty; an 7 tpentiſ, one and twenty; þputtiſ, thirty; peopeptiſ, forty; pyttiſ, fifty; puxtiſ, ſixty; peopontiſ, ſeventy; hund eahtatiſ, eighty; hund niſontiſ, ninety; hund teontiſ, a hundred; hund endlupontiſ, a hundred and ten; hund tpelftiſ, a hundred and twenty; tpa hund, two hundred; þneo hund, three hundred; þuyend, a thouſand. Theſe Numbers, from four to a hundred, are of all Genders.

Endebýndlice Naman, Nouns that ſignify the Order of Things, as,

Forma, pyrmyta, æpeſta, æpna, firſt; oþon, æpeſa, ſecond; þpydda, third; peopða, fourth; pyta, fifth; puxta, ſixth; peopða, ſeventh; eahteoda, eighth; niſoda, ninth; teoda, tenth; endluxta, ændleſta, ænlyſta, eleventh; tpelfta, twelfth; þneoteoda, thirteenth; peopepteoda, fourteenth; pytteoda, fifteenth; puxteoda, ſixteenth; peoponteoda, ſeventeenth; eahtateoda, eighteenth; niſonteoda, nineteenth; tpenteoſoda, twentieth; an 7 tpenteoſoda, one and twentieth; þputteſoda, thirtieth; peopepteoſoþa, fortieth; pytteoſoþa, fiftieth; puxteoſoþa, ſixtieth;

K

tieth;

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tieth; hund *ƿeoƿontigopa*, seventieth; hund *eahƿatigopa*, eightieth; hund *nigonteoƿopa*, ninetieth; hund *teonteoƿopa*, hundredth.

Add to these, *ba*, *begen*, *barpa*, *butu*, *butu*, both; Nom. *Ba*, Gen. *Begpa*, Dat. *Bam*, Acc. *Ba*, Abl. *Bam*; *ƿun*, *ƿepun*, Twins; *eallƿpa ƿela*, so many; *eallƿpa micel*, so much; *eƿƿpa micel*, the same; *hƿilcepe*, how many; *an-ƿeald*, one-fold; *ƿƿ-ƿeald*, two-fold; *þƿƿ-ƿeald*, three-fold; *ƿtemeƿta*, last of all.

In numbering and reckoning up of Things, *ƿum* and *healf*, are of great use, as, *þƿuttig ƿum*, some thirty, or about thirty, *open healf*, one and a half, *open healf hund*, a hundred and fifty. The Greeks and Latins likewise use the same way of Writing *ἑξάμισχιον ἡμιστάλιον*, six Talents and a half: *Sestertius* (*qu. semis tertius*) two Pound and a half; the ancient note of which was LLS, now HS.

Of VERBS. *Be ƿORDUM.*

A Verb is a Part of Speech, with Time or Tense, and Person, but without Case.

There are eight Things belong to a Verb, first Signification, *Getacnung*, signifying either somewhat done, *dædlic ƿoƿd*, Verb active; or somewhat suffer'd, *þƿoƿgendlic ƿoƿd*, Verb passive; or neither, *naþon*, i. e. Neuter: Second Tense or Time, *ƿro*; Mood, *Gemet*; Kind, *Hƿ*; Figure, *Geƿegeðmƿƿ*; Conjunction, *Geþeoðmƿ*; Person, *Had*; Number, *Getel*.

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Of TENSE. Be TIDE.

IN general there are three Tenses, belonging to each Verb that is perfect; first the present Tense, and *peapd Tid*, as, *ic stāde*, I stand; the Præterit Tense, or time past, *forþsepen Tid*, *ic stod*, I stood; the future Tense, or time to come, *toþeod Tid*, *ic stāde nu þihte*, *oþþe on ymne tūman*, I shall stand by and by, or some time or other. The Præterit, or time past, is consider'd three ways; first as a time imperfectly past, *unfulfremed forþsepen*, as when a thing is begun, and not fully accomplish'd, *ic stod*, I did stand: Secondly the Præterperfect, or time perfectly past, *forþsepen fulfremed*, *ic stod*, I have stood: Thirdly the Præterpluperfect, the time more than perfectly past, *forþsepen mare þon fulfremed*, because it had been done a long time before, as, I stood long before, *ic stod sefyn*.

Of MOODS. Be GEMETUM.

MOOD, *Gemet*, is the way or manner of speaking of any thing: There are six Moods, the Indicative, *Gehemgendlic*; the Imperative, *Beþeodendlic*; the Optative, *Gesiptendlic*; the Potential, *Mægenlic*; the Subjunctive, *Underþeodendlic*; the Infinitive, *Unge-endigendlic*.

The *Indicative*; with this we declare what we our selves, or what other Men do; as, *ic læde*, I read, hereby is declared what I do. This Mood is perfect in all its Tenses and Persons, and for that reason is the first.

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The *Imperative*; with this Mood we command other Men to do something, or suffer something, as, *ƿæð þu*, do thou read; *ƿæðe he*, let him read; *berping þy Cild*, whip this Child; *ƿy he berpungen*, let him be whipt. This Mood speaks of that which is to come, and has no Præterperfect Tense, because no Man commands the doing what is done already; he speaks to some other, and not to himself, because every Man commands some other Person, and not himself.

The *Optative*; it has need of the help of some other word in order to make it perfect, as, *Eala ƿy ic lufode God*, I wish I had loved God; *Eala ƿy ic ƿædde nu*, O that I had read now. *Eala ƿy*, is an Adverb, and it makes this Mood perfect after this manner.

The *Subjunctive*, or *Conjunctive*, because it is under the aforeſaid Moods, and needs the help of another word, as, *þon ic ƿæðe com to me*, when I read come to me; *þonne ic tæce þu leornart*, when I teach thou learnest.

The *Infinitive*, *Unge endigendlic*, or without Ending, because that no Speech is ended without the Addition of three Things, Person, Tense, and Number, *lufian*, to love; there is no knowing before-hand any thing by this manner of Speech, without ſaying *ic ƿylle lufian*, I will love. In theſe words, I will, is the First Person, Preſent Tense, Singular Number.

The *Infinitive* Mood is of two kinds, the one is called *Primitive*, as, *lufian*, to love, *tæcan*, to teach, *ƿeƿeon*, to ſee. The other derivative, *to lufienne*, to ſeeonne.

The *Indicative*; with this we declare what we our ſelves, or what other Men do; as, *ic ƿæðe*, I read, *þu ƿæðe*, thou readest, *he ƿæðe*, he reads, *we ƿæðe*, we read, *ye ƿæðe*, ye read, *þey ƿæðe*, they read. This Mood is perfect in it ſelf, and for that reaſon is the firſt.

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Of the VERB SUBSTANTIVE.

THE Verb *Substantive*, by the help of which the passive Voice is form'd, in *Saxon* is *beon*, to be.

The Indicative Mood Present Tense.

Sing. *Eom*, *eam*, *am*, *om*, *beom*, *beo*, *ap*, *ȳȳ*, *ȳȳ*, *I am*; *eart*, *apþ*, *biȳȳ*, *er*, *ȳȳ*, *thou art*; *ȳȳ*, *ȳȳ*, *bȳȳ*, *biþ*, *ȳȳ*, *he is*.

Plur. *Sindon*, *ȳendon*, *ȳient*, *ȳynd*, *ȳund*, *ȳint*, *ȳin*, *ȳien*, *ȳeon*, *ȳie*, *ȳyndon*, *ȳindun*, *apon*, *biþon*, *beoþ*, *we are*, *ye are*, *they are*.

The Præterimperfect Tense.

Sing. 1. *ȳær*, *I was*; 2. *ȳære*, *thou wert*; 3. *ȳar*, *he was*.

Plur. 1, 2, 3. *ȳæron*, *ȳærun*, *we were*, *ye were*, *they were*.

For *ȳære*, *ȳæron*, in the *D. S.* we meet with *ȳær*; as also *uær*, *uær*, *uær*, *ȳær*: But for *ȳærun*, is read *ȳærum*, or *poerun*.

The Future Tense.

Sing. 1. *Beo*, *beom*, *biom*, *I shall be*; 2. *bȳȳȳ*, *thou shalt be*; 3. *bȳȳ*, *ȳær*, *he shall be*.

Plur. 1, 2, 3. *Beoþ*, *biþon*, *we shall be*, *ye shall be*, *they shall be*.

The Imperative Mood.

Sing. 2. *Beo þu*, *ȳȳ þu*, or *ȳȳ þu*, *ȳær þu*, *be thou*; 3. *bȳȳ he*, *ȳȳ he*, *ȳȳ he*, *ȳȳ he*, *ȳende he*, *let him be*.

Plur.

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Plur. 1. Beo *we*, or *win we*, let us be; 2. beoþ, beo *ge*, or *win ge*, *we ge*, *pora ge*, *poraþ ge*, be ye; 3. beon *hi*, or *win hi*, *rien hi*, let them be.

The Optative and Subjunctive Moods, Present Tense.

Sing. 1. Beo, *ic*, *gy*, may I be; 2. byrt, *ic*, mayest thou be; 3. beo, *ic*, may he be.

Plur. 1. Beon, *win*, *win*, may we be; 2. beon, *win*, *win*, beoþ, may ye be; 3. beon, *win*, *win*, may they be.

For *ic* and *win*, is often writ *io*, *reo*, *ris*, *rie*, *re*, *ron*, *reon*; and for beoþ, in *D. S.* beoþan.

The Imperfect, Perfect, Plusquamperfect and Future Tenses.

Sing. *paene*, I might, could, would, should, or ought to be; have been, had been.

Plur. *peon*,--an,--en,--un, *paene*, we, ye, they might, could, would, should, or ought to be; have been, had been.

The Infinitive Mood Present Tense, or Primitive.

Beon, bion, bian, byan, bien, *pean*, to be; *pora*, *porra*, *poran*, *pepe*, *rie*, *D. S.* to be; to beonne, to bionne, to poranne. This is the Infinitive Mood derivative, and answers to the Gerunds, Supines, and Participles; in *Latin existendi*, of being; *existendo*, in being; *existendum*, to be; *futurus*, shall be; *huc* *it* *tima* to beonne, it is time to be, *tempus est existendi*; *ur* *it* *hepe* to beonne, *existendum*, *vel manendum*, *est nobis hic*, we must be here; *re* *pe* *re* *ceal* beonne, *futurus*, he that shall be; to *peapd*, is the same; *re* *pe* to *peapd* *it*, he that is to come. *Saxon Homil.* on the beheading of *St. John Baptist*.

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The Verb *Peorpan* *Gepeorpan*, to be, to be made or done, is formed after this manner.

The Indicative and Subjunctive Moods Present and Future Tense.

Sing. 1. Ic *peorþe*, *purþe*, *pyrþe*, *purðe*, I am, I shall, or will be, I may be, I am made, I may be made ; þu *peorþert*, *purþert*, *purðert*, thou art, mayest, shalt, or wilt be, thou art made, thou shalt be made, thou mayest be made ; he *peorþe*, *purþe*, *pyrþe*, *peorþeþ*, *purðe*, he is, shall be, may be, he is made, he may be made, he shall be made.

Plur. *Pe* *peorþon*, *pearðon*,--an,--en, *peorðap*, *purðap*, we are, &c. *Se* *peorþe*, *peorðeþ*, *peorðeþ*,--ap, ye are, shall be, may be, &c. *Hi* *peorðon*, *peorðon*,--an,--en,--un, *peorðað*, *purðað*, they are, &c.

The Future is sometimes exprest with the help of *ŕceal*, as, ic *ŕceal* *peorðan*, I shall be, or shall be made.

The Praterperfect Tense.

Sing. Ic *pearð*, I was, or was made ; þu *pearþert*, thou wert, or wast made ; he *pearþ*, he was, or was made.

Plur. *Pe* *purðon*,--an,--en, *peorðon*,--an,--en, we were, &c. *Se* *peorðeþ*, ye were, &c. *Hi* *peorðon*,--an,--en, *peorðon*,--an,--en, they were, &c.

The Imperative Mood.

Sing. *Peorða* þu, be thou, or be thou made ; *peorðe*, *purðe*, *pyrðe* he, be he, or let him be, or be made.

Plur. *Peorðon*,--an,--en,--un,--pe, be we, or let us be, or be made ; *peorðe* ge, be ye, or be ye made ; *peorðe* hi, be they, or let them be, or be made.

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The Infinitive Mood.

ƿeopðan, Ʒeƿeopðan, ƿopþan, to be, or to be made; to ƿeopþan, answerable to the Gerunds, of being, in being, to be, or must be: The Participle ƿopðen, Ʒepopðen, made.

Of the VERB ACTIVE REGULAR.

A Verb Active is either Regular, or Irregular. An Example of the Verb Active Regular is, *Lufian*, to Love.

The Indicative Mood, Present, and Future Tense.

Sing. Ic lufiƷe, I love; þu lufarƷt,--erƷt,--rƷt; he lufarƷt,--eþ,--þ.

Plur. ƿe lufiaþ, we love; Ʒe lufiaþ; hu lufiaþ.

When the Infinitive ends in *an*, having a Vowel going before it, then the Plural Endings are in *iaþ*; as, *hunƷiaþ*, *ƿýriaþ*, *þoliaþ*, &c. But if they end in *eon*, then the Plural Endings are in *eop*; as, *ƷeƷeop*, from *ƷeƷeon*: But if a Consonant go before *an*, then they end in *aþ*; as, *þýrrtaþ*, we, ye, they thirst. *G* before *an*, in the forming of Tenses, is often changed into an *h*, as from *ƿæƷan*, to weigh, *ƿæhþ*.

The third Person Singular in Moods ending in *ðan*, and *tan*, often end in *Ʒ*; as, *ƿæðan*, to feed, *ƿeƷ*, he feedeth.

The Persons in the Plural Number often end after the same manner as the first Person Singular, as, *hpæƷ ete ƿe*, what shall we eat, *hu fleo Ʒe*, how shall ye fly. The same Persons end, as well in *en*, *on*, *un*, as in *aþ*; as, in *ƿitun*, *ƿitaþ*, ye know; *nýton*, *nuuton*, *nýtaþ*,

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nytaþ, ye know not : Sometimes it is read putar, putop, ye know, in the Poets. For the Poets often instead of aþ, use the Termination op. The *D. S.* form this Present Tense, in a much different manner, as, ic lufisa, or, lufiso, I love ; þu lufiser, or lufisar ; he lufisa or lufisar, --er, --ir ; we lufisar, or lufiser ; ge lufisar, --er ; hi lufisar, or er.

The Present Tense of the Indicative Mood, is form'd by the Auxiliar eom, and the Participle of the Present Tense ; as, ic eom sittende, I am sitting, instead of I sit. Ð the Asperate in the Termination of the third Person Singular, is often changed into the soft τ, as, aμyτ, he riseth, for aμyεþ.

The Præterimperfect Tense.

Sing. Ic lufode, --ede ; þu lufodeτ ; he lufode.

Plur. We lufodon ; ge lufodon ; hi lufodon.

Verbs having f, l, m, n, p, r, τ, before the ending of the Infinitive Mood, often contract their *Præterperfect* Tenses ; as, betýnan, to shut, betýnde. The *Præterperfect* Tense pat, hath the same Signification of the *Present* Tense ; as, ic pat, I know ; þu patyτ, thou knowest, *qu. pateyτ* ; and pelyτ, pelyτ, thou didst command, *qu. pealceyτ*, pealdeyτ, from pealdan, to govern. The second Person Singular in the *Præterimperfect* Tense in the *D. S.* ends in er ; as, ineader, thou wentest in, for ineodeyτ.

The *Præterimperfect* Tense is otherwise form'd, by the Auxiliar pær, and the Participle of the Present Tense ; as, ic pær bodiende, I was preaching, for ic bodode, I did preach.

The *Præterperfect*, and *Præterplusquamperfect*, are formed like the *Præterimperfect* Tense, as also by the Participle of the *Present* Tense, and the Auxiliar

L

hæbbe,

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hæbbe, i. e. have; hæƿod, heaƿod, had, from hæben, to have.

The Præterperfect Tense.

Singular.

Plural.

Ic hæbbe lufod, I have loved.	}	ƿe hæbbað lufode, we have loved.
Ƣu hæbbeſt lufod.		Ge hæbbað lufode.
He hæbbað lufod.		Hi hæbbaþ lufode.

Hara and haue, are used for hæbbe; haraſt, haueſt, for hæbbeſt; haraþ, haueþ, for hæbbaþ; haren, hauen, for hæbbaþ, in the Normanno-Saxon.

The Præterpluperfect Tense.

Singular.

Plural.

Ic hæƿod ge heopd, I had heard.	}	ƿe hæƿdon ge heopde;
Ƣu hæƿodeſt geheopd.		Ge hæƿdon ge heopde;
He hæƿod geheopd.		Hi hæƿdon ge heopde.

Hæddon and heaƿdon, are often used instead of hæƿdon: But hæƿde is instead of hæƿode, from which it is contracted.

The Future is form'd like the Present Tense, as above; and also by the Auxiliar ƿceal and ƿille, from the words ƿceoldan, to owe, and ƿillan, to will, in English, shall, and will.

Singular.

Plural.

Ic ƿceal ƿeſtan, I shall fast.	}	ƿe ƿceolon,--un,--an, ƿe- ſtan.
Ƣu ƿcealt ƿeſtan.		Ge ƿceolon,--un,--an, ƿe- ſtan.
He ƿceal ƿeſtan.		Hi ƿceolon,--un,--an, ƿe- ſtan.

For

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For *ſceolon* is uſed *ſculon*, and *ſchullen*, N. S. The Auxiliaries *ſceal* and *pille'*, are often read with an Elleiſis, or leaving out of the Principal Verb; as, *Dir Godſpel ſceal on Andſæaſ-mæſſe dæg*, This Goſpel ſhall [*be read*] on the Feaſt of St. *Andrew*; here the words *beon ſepæden* muſt be underſtood: *Nelle ic nu næſſe huonon*, I will never go from hence; the word *ſapan*, to go, is left out.

The Imperative Mood.

Sing. *Lupa þu*, love thou; *luſiſe he*, let him love.

Plur. *Luxion pe*; *luſiſe ge*; *luxion hi*.

For *luſiſe ge*, we meet with *luſiaþ*, as we do like- wiſe *ſapaþ 7 aſiaþ*, go and aſk, &c. and we read this irregular word *puppen*, throw it away. The ſe- cond Plural in the D. S. ends in *aſ* or *eſ*; as, *luſaſ*, or *luſeſ ge*, love ye; being a-kin to the firſt in *a*, as, *ſeſea*, let us ſee, for *ſeſeon*.

The Optative Mood Preſent Tenſe.

Singular.

Plural.

<i>Eala ſiſ ic nu luſiſe,</i> I wiſh I may love.	}	<i>Eala ſiſ pe nu luxion,</i> --an.
<i>Eala ſiſ þu nu luſiſe.</i>		<i>Eala ſiſ ge nu luxion,</i> --an.
<i>Eala ſiſ he nu luſiſe.</i>		<i>Eala ſiſ hi nu luxion,</i> --an.

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The Præterimperfect, Præterperfect, and Præterpluperfect Tenses.

Singular.

Plural.

Eala ȝif ic nu luƿode, I with I might love	}	Eala ȝif ƿe nu luƿodon.
Eala ȝif þu nu luƿodeȝt.		Eala ȝif ȝe nu luƿodon.
Eala ȝif he nu luƿode.		Eala ȝif hi nu luƿodon.

The *Future Tense* is like the *Present*, only adding ȝȝt, as, eala þat ic luƿiȝe ȝȝt.

The *Subjunctive Mood* is form'd after the same manner, only that instead of eala ȝȝf, it uses þonne, or þaþa, when.

The Subjunctive Mood Present Tense.

Singular.

Plural.

þonne ic nu luƿiȝe, when I love.	}	þonne ƿe nu luƿiaþ.
þonne þu nu luƿaȝt.		þonne ȝe nu luƿiaþ.
þonne he nu luƿaþ.		þonne hi nu luƿiaþ.

The Præterimperfect, Præterperfect, and Præterpluperfect Tenses.

Singular.

Plural.

þonne, or þaþa, ic luƿode.	}	þonne ƿe, ȝe, hi luƿo-
þonne þu luƿodeȝt.		don.
þonne he luƿode.		

The Future Tense.

þonne ic luƿiȝe ȝȝt, &c.

The *Potential Mood* is two-fold, either Simple, or Compound: Simple, when it is exprest by the Verb alone; for

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for example : *Aƿtise nu of rode, ꝥ ƿe Geƿeon .7 Ge-lyƿon*, Come down from the Cross, that we may see and believe. The Compound does express the Power, Liberty, Inclination, or Necessity, of doing any thing, by the Aid or Addition of some other word, such as *Mæg, Miht, Fuld, Nold, Sceold, Mot, Moƿt*, express'd by our May, Might, &c. *Mæg* is the Present Tense of the Indicative Mood, and *Miht* the Præterimperfect Tense of the Verb *Magan*, to be able, and is thus form'd.

Singular.	Plural.
<i>Ic mæg.</i>	} { <i>ƿe magon,--an,--en,--un.</i> <i>Ge magon,--an,--en,--un.</i> <i>Hi magon,--an,--en,--un.</i>
<i>ƿu mægeƿt.</i>	
<i>He mæg.</i>	
<i>Ic miht.</i>	} { <i>ƿe mihton.</i> <i>Ge mihton.</i> <i>Hi mihton.</i>
<i>ƿu mihteƿt.</i>	
<i>He miht.</i>	

Fuld, is the Præterimperfect Tense of the Indicative Mood of the Verb *ƿillan*, to will, and is form'd as *Mæg*, and *Miht*.

Nold is a Contraction of *ne pold*.

Sceolde, is the Præterimperfect Tense of the Indicative Mood of the Verb *Sceoldan*, to owe.

Mot, I am able, or it is lawful for me, is form'd thus.

Sing. *Ic mot*; *ƿu moteƿt*; *he mot*.

Plur. *ƿe, ge, hi, moton*.

The Reader may observe, that *mæg*, and *mot*, make the *Present* Tense; and *miht*, *pold*, *nold*, *ƿceold*, *moƿt*, make the *Præterimperfect* Tense.

The *Infinitive* Mood, as before is observ'd, is two-fold, either Primitive or Derivative; Primitive, as, *lu-
pian*,

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rian, to love, *tæcan*, to teach, *seceon*, to see; Derivative, which answers to the Gerunds, Supines, and Participles, in the *Latin Grammar*, as, to *lupienne* to *seceonne*: Of which take the Examples following.

- | | | |
|---|---|---|
| First, of
Gerunds
in | { | <p><i>di</i>, Hit is tuma to <i>pædanne</i>, <i>tempus est legendi</i>, it is the time of reading, or time to read.</p> <p><i>do</i>, Ne elca þu to <i>secyppanne</i> to Gode, <i>ne sis tardus in convertendo ad Deum</i>, be not slow in turning to God.</p> <p><i>dum</i>, Uf is to <i>lupienne</i>, <i>amandum est nobis</i>, we are to love, or we must love.</p> |
| Secondly,
of Supines. | { | <p>First <i>Supine</i>, Com þu uf to <i>forppillanne</i>, <i>venisti nos perditum</i>, art thou come to destroy us?</p> <p>Latter <i>Supine</i>, Hit is eapelic to <i>cpeþanne</i>, <i>facile est dictu</i>, it is easy to be said.</p> |
| Thirdly,
of Participles
of the Future
in | { | <p><i>rus</i>, Eapt þu se þe to <i>cumenne eapt</i>, <i>tu is qui venturus es</i>, art thou he that is to come?</p> <p><i>dus</i>, For þeot, he biþ to <i>pproþanne</i>, <i>opþe</i> to <i>pleanne</i> <i>opþe</i> to <i>alþþanne</i>, <i>pro fure est accusandus, aut occidendus, aut liberandus</i>, he must be proved a Thief, or slain as a Thief, or set free.</p> |

Of PARTICIPLES.

Participles are either of the Present Tense, as, *lupand*, *lupend*, *loving*, or of the Præterperfect Tense, *lupad*, *luped*, *lupod*, *loved*.

There

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There are some that do not answer this Rule, such as end in en, as, gebunden, bound, or bounden; oþeppoh, covered; beot, beat, or beaten; aþeð, fed; acþanc, quenched, as will appear in the more general Collection of Irregular Verbs.

Of the PASSIVE VOICE. *Be* ḌROPICENDUM PORDE.

THE Passive Voice is form'd of the Verb Substantive, and the Participle of the Present Tense, as,

Indicative Mood Present Tense.

Ic eom geluþod, I am loved; þu eart, &c.

Præterimperfect Tense.

Ic wæs geluþod, I was loved, &c.

In the same manner, is the Præterperfect, and Præterpluperfect form'd.

The Future Tense.

Ic beo geluþod, or,
Ic ƿceal beon geluþod, or, } I shall, or will be beloved.
Ic ƿille beon geluþod.

The Imperative Mood.

Si þu geluþod, be thou loved; ƿi he, &c.

The Optative Mood Present Tense.

Eala ƿi ic eom geluþod, I wish I be loved.

The Præterimperfect Tense.

Eala ƿi ic ƿære geluþod, I wish I were loved.

So

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So is the Præterperfect and Præterpluperfect Tenses formed.

The Future Tense.

Eala ȝif ic beo ȝelufod, O that I may be loved hereafter.

After the same manner is the *Subjunctive* formed through all Tenses, by adding þonne, as,

Donne ic nu eom ȝelufod, when I am loved, &c.

So likewise is the *Potential*, by the addition of one of these words, mæg, muht, mot, mozt, polð, ȝceold; as,

Ic mæg beon ȝelufod, I may be beloved, &c.

The Infinitive Mood is thus formed.

Beon ȝelufod, to be loved; ȝeȝan fulluhtod, to be baptized.

Here may not unfitly be subjoined a Collection of such Verbs, as agree not with the Rules here prescribed.

Irregular Verbs, Unemne ȝopd.

Acȝencan, to extinguish; had; ahton, they have
acȝenct, acȝanc, acȝi- had, or possess.
nen, quenched, or put out.

Ahebban, to lift up;
Aȝeoȝan, to suffer, to ahoȝ, he hath lifted up,
lead; aȝuȝon, they have (unless ahoȝ may be derived
suffer'd. from ahaȝan, to heave up,

ætȝpanan, to touch; upahebban is the same.
ætȝpan, he touched.

Aȝeoȝan, to rush;
Aȝan, to own, or pos- aȝeoȝ, aȝuȝ, he rush-
sess; aȝun, aȝan, we, ye, ed; aȝuȝon, they rush-
they have; aht, we have ed.

Aȝuȝan,

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Apyan, to rise ; **apay**,
he arose, or raised himself.

Arpanan, to entice ;
arpon, he enticed ; **arpon-**
nen, **arpanen**, enticed ; so
rpanian.

Appean, to wash ; **a-**
ppoh, he washed ; so
ppean.

Apindan, to wind ; **a-**
pand, he wound ; **apun-**
den, wound ; so **pundan**, to
wind up.

Apneon, to uncover ;
apnoh, he uncovered ; so
ppneon, to cover.

Beatan, to beat ; **beot**,
he beat.

Beppinan, to enquire ;
berpan, he enquired.

Belgan, to be angry ;
bealh, he was angry ; so
sebelgan, to be angry.

Beopgan, to take heed,
to have a care ; **beoph**, he
took care.

Bepæcan, to deceive ;
bepæht, he deceived ; like-
wife **pæcan**.

Biddan, to pray ; **bit**,
he prayed ; **bæd bad**, he
prayed, or commanded.

Bipindan, to wind up ;
bipand, he wound up ; **bi-**
punden, wound up.

Brunzan, to bring ;
briohze, he brought.

Bruccan, to enjoy ;
bpeac, **bpræc**, he enjoyed.

Bugan, **bigean**, to bow,
or bend ; **beah**, **bigde**, he
bowed ; **begð**, **beged** ; so
abugan, **sebugan**.

Bicgean, to buy ; **bohze**,
he bought ; so **bebicgean**,
to sell.

Ceoran, to chuse ; **ceay**,
he chose ; also **seceorān**.

Coman, **cuman**, **cpi-**
man, to come ; **com**, he
came ; **comon**, **cumon**, they
came.

Cunnan, to know ; **can**,
I know ; **cupæ**, he knew.

Delzan, to dig ; **dulz**,
dielf, **delf**, **dealf**, **dalf**,
he dug ; **dulzen**, digged.

Don, to do, or make ;
do, **I do** ; **deyt**, **dýrt**, thou
dost ; **deð**, **dýð**, he doth ;
dop, **we**, **ye**, they do ; **did**,
dide, **dýde**, he did ; **do**,
don, let him do, let them
do.

M

Dneccan,

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Dneccan, to vex, or grieve; **dnohc**, he vexed; **dnoh-ton**, they vexed.

Druan, to drive; **drar**, he drove; so **adruan**, he drove.

Dynnan, to dare; **dyn-pte**, he dared.

Eolæcan, to repeat, or renew; **edolæht**, he repeated; so **ge eolæcan**, and **ærenlæcan**.

Emplarian, to look about; **emplat**, he looked about.

Fapan, to go; **pende**, **for**, he went; **foran**, they are gone; so **afapan**, to go out; **forðfapan**, to dye.

Feallan, to fall; **feoll**, he fell.

Fengan, to take; **peng**, **forh**, he took; also **for**, and **be fangan**, to take.

Feolhtan, to fight; **feahc**, he fought; **fiton**, they fought.

Findan, to find; **fand**, he found.

Fleon, to fly; **pleh**, **fleoh**, fly.

Gangan, or **gan**, to go; **code**, **geode**, I went, or

did go; **ga**, go thou; **ge**, go ye.

Gebundan, to bind; **geband**, he bound; **gebunden**, bound; so **bundan**, to bind.

Gelæcan, to approach; **gelihc**, he came near.

Gemetan, to find; **gemette**, he found.

Gemunan, to remember; **gemune**, **gemunde**, it is remember'd; **gemunon**, they are remember'd.

Geotan, to pour out; **gut**, he poured out; **gut-
tan**, they poured out.

Gecean, **geceon**, to see; **geap**, **gepeah**, **gefeh**, **ge-
reas**, **geas**, he saw; **ge-
fepon**, seen.

Geppungan, to whip; **geppung**, he whipped; **geppungen**, whipped.

Gecan, to obtain; **geot**, **geotte**, he obtained; **geot-
ton**, they obtained.

Gepeccan, **gepeccan**, to afflict; **ge-
peahc**, **gepeahc**, he af-
flicted.

Gegan, to give; **gar**, he gave.

Gundan,

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Gundan, to grind ;
 gñand, he ground ; gñun-
 don, they ground.

Hangen, to hang ; hoh,
 he hung ; so ahangen,
 hanged.

Hengan, to hang ; henz,
 he hung ; henson, they
 hung.

Healdan, to hold ; heold,
 he held.

Helpen, to help ; hulpe,
 he helped ; so gehelpen.

Hlihan, to laugh ; hloh,
 he laughed.

Hnigan, to stoop, or
 bow ; hnah, hnag, as,
 in under hnag, I stooped,
 or went under.

Hpeorpan, to turn ;
 hpupf, he turned ; hpust-
 ran, they turned ; so a-
 hpeorpan.

Iecan, to encrease, or
 enlarge ; iht, enlarged.

Lipen, to fail ; lað, he
 faileth.

Lixen, to shine ; lixton,
 they shine ; qu. lixdon,
 lixodon.

Magan, to be able ;
 mht, I had been able.

Numan, to take ; nam,
 he took ; numen, taken ;
 so genuman.

Opeppen, to cover ;
 opeppoh, covered ; so
 ppeon.

Opylean, to kill ; opyloh,
 he killed ; also opylægan,
 or opylæzan, makes opy-
 llog.

Ongunnan, to begin ;
 ongan, he began.

Ongitan, to understand ;
 ongeat, he understood ;
 ongarun, they understood ;
 also gytan, or getan, to
 get, procure, or obtain.

Plætan, to smite ; plat,
 he smote.

Plihtan, to give his
 word, or be a surety ; pliht,
 he gave his word.

Reccan, to tell, to give
 an account ; roht, he told ;
 rohton, they declared.

Ridan, to ride ; rad,
 he rode ; so likewise on
 ridan.

Sahzlan, to reconcile ;
 ræht, he reconciled ;
 N. S.

Sapan, to sow ; rap,
 he sowed ; rapen, sowed.

Seinan, to shine ; scean,
 he shined.

Scippan, to create ; sceop,
 he created ; so gecippan.

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Secan, to seek; soht, he sought; sohton, they sought; so secean.

Secgan, sæssan, sæc-
gan, to say; sæcðe, he said, *qu.* from
sæcgoðe; also piðsecgan,
piðsagan, to contradict.

Settan, to place; seotte,
set, he placed.

Singan, to sing; sang, he sung.

Sittan, to sit; set, he
sate.

Slagan, to kill, or slay;
sloh, he killed, *qu.* sloð,
s being turn'd into h.

Slutan, to slit; slat, he
did slit.

Spian, to spue; spap, he
spew'd.

Standan, to stand;
stod, he stood; also piþ-
standan, to withstand.

Streccan, to stretch;
streht, he stretched;
strehton, they stretched.

Stigan, to ascend,
stas, stah, stih, he as-
cended; also the Com-
pounds, seztigan, ayt-
gan, onztigan, nyþen-
stigan, to descend.

Speuan, to swear;
spon, he swore.

Spihan, to be silent;
sponde, he was silent;
spon, they were silent.

Tæcan, to teach; tæht,
he taught; tæc, teach.

Teon, to lead, or to
draw; teh, tuge, he drew;
teo, teoh, draw; hence
toe, a word known a-
mongst Sailors; so ateon.

Denkan, to think;
ðoht, ðohte, he thought;
seþencan.

Tyþian, to give; tyþde,
tydde, he gave.

Unnan, to give; udde,
he gave.

Pacian, to watch;
peahte, watched; so a-
pacian.

Pedan, to be mad; pedde,
he was mad.

Peorcan, porcan, to
build; porhte, he built;
porppycan, to undo.

Ynnan, annan, an-
nan, to run; ann, he ran;
unnon, they ran.

Of

Of ADVERBS.

Adverb, *ƿonder ƿerepa*, the Companion of a Verb; because it is always joined with a Verb, and has not its full Signification without it.

There are three things belong to it: First Kind, *Hip*. { Primitive, *ƿumcenned*, as, *disellice*, *secretly*, *selomlice*, *often*; or, Derivative, *Ofzangende*, as, *selomlicor*, *oftner*, *selomlicort*, *very often*.

Secondly Figure, *Geƿesednyrr*. { Either Single, *anƿeald*; or, Compound, *menysƿeald*.

Thirdly Signification, *Getacnung*, and this is divided into several Significations, as,

1. *Adverbs of Time*, i. e. *Tidlice*, or *ƿa ðe tida getacniad*, those that signify Time, as, *á*, *áá*, *ááá*, *always*, or *for evermore*; *ƿeƿyn*, *heretofore*; *nypan*, *newly done*, or *of late*; *æƿ*, *before*; *on æƿan dæg*, *the other day*; *ƿyrrtandæg*, *yesterday*; *to dæg*, *to day*; *to meƿigen*, *to morrow*; *nu*, *now*; *ætymon cyppe*, *some time or other*, &c.

2. *Adverbs of Place*, *Stoplice*, *local*; *hudeƿ*, *hither*; *þideƿ*, *thither*; and these are either such as express things in a place, as, *heƿ*, *here*; *ðæƿ*, *there*; *hƿæƿ*, *where*; or from a place, *ƿram ƿtope*, as, *heonon*, *hence*; *þanon*, *thence*; *hƿanon*, *whence*.

3. *Of denying*, or *forbidding*, *ƿorbeodendlice*, *odðe miƿtendlice*; as, *noht*, *nocht*, *not*; *naterƿon*, *in no wise*, &c.

4. Some

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4. Some are of *Confirmation*, *færtuigende*, as, *ic dyde*, yes I did; *pitodlice*, truly; *sepylice*, that is to say.

5. Of *Swearing*, *Spepugendlic*; *ðuph*, by; as, *ic rpepuge ðuph God*, I swear by God; *ðuph min heafod*, by my Head: And here I cannot help remarking what the pious *Ælfric* observes on this head, who makes this Observation. Our Saviour has forbid every kind of *Oath*, and commanded that our Speech shall be thus confirmed; *Hit is rpa*, hit is, it is so, it is; i. e. *yea, yea*; *Nis hit rpa*, hit nis, it is not so, it is not, *nay, nay*: There are many other Adverbs of Swearing; but why should we say any more, since we may not swear at all.

6. Some are of *Exhorting* or *Encouraging*, *Tih-tendlice*; as, *nu la*, come on, go to; *nu se la*, take courage: This is sometimes exprest by the *Imperative* Mood; as, *do þu*, and *do se*.

7. Some are of *Affirming* or *Asserting*, *færtuigende*; as, *rodlice*, truly; *fulrod*, most truly, or indeed and indeed: This word continues still in use in the word *Forsooth*, but the Sense is misunderstood: For whereas it is only a Note of Affirmation, it is used as a word of Compliment and Respect, which we find exacted with great Niceness from their Children, by the meaner sort in and about the City of *London*, where they are sure to be taught to say *Forsooth Mother*, and *Forsooth Grandmother*, &c.

8. Some are of *Doubting*, *Tpungendlice*; as, *pen*, *penunge*, it may be, probably, &c.

9. Of *Quality*, *ge gexacmað hpolenyrre*, which signifies Quality, or how a thing is done; as, *pel*, well; *yle*, ill; *ræsepe*, fairly; *pnoteplice*, wisely; *rpærlace*, properly.

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10. Of *Quantity*, *ða* *seca* *mað* *mýcelnýrre*, *oððe* *lýtelnýrre*; these denote much, or little; as, *micel*, much; *lýtel*, little; *naht*, nothing.

11. *Congregatives* or *Collectives*, *Gadpuzendlice*, these unite, or gather things together; as *ramod*, at one; *ætgedene*, together.

12. *Discretives*, *Syndpuzendlice*; *onryndonon*, apart, separately; *digellice*, secretly.

13. Of *Likeness*, *Gelicnýrre*; as, *pparra*, even so; *eal* *ppa* and *eac* *ppilce*, in like manner; *endemer*, the same.

14. Of *Intention* or *Eagerness*; *geornfullice*, eagerly, or earnestly; *ppide*, very much; *ðeaple*, overmuch; *micclum*, much.

15. Of *Remission*, *Slacpuzendlice*, when the Sense is slacken'd; as, *lýtlum*, by little and little; *rcundmælum*, by degrees; *rofte*, easily, softly; *hpæt* *hugu*, *hpæt* *hpæganunser*, moderately.

16. Of *Order*, *Endebýndlice*; as, *hpæp-rihte*, immediately; *riððan*, since, or afterwards; *nextan*, next, or at length; *hpýp-rtum*, by turns.

17. Of *Wishing*, *Gepýrcendlice*; as, *eala* *sif*, O that.

18. *Comparatives*, *Þiðmetendlice*; as, *ppidon*, rather, or more; *hponlicon*, less; *bet*, better; *ppýr*, worse.

19. *Superlatives*, *Opep-rcendlice*; as, *ppýðort*, most of all; *hponlicort*, least; *hpædlicort*, soonest.

20. *Diminutives*, *Panpuzendlice*; as, *digellice*, secretly; *hponlicon digellice*, a little more secretly.

21. *Demonstratives*, *streoþpuzendlice*; as, *eþne*, lo; *loca* *nu* *heþ*, behold.

22. *Interrogatives*, *Akuzendlice*; *hpu*, why? *ppon*, *hpu*, wherefore?

23. *Relas-*

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23. *Relatives, Ederendlice*; as, þa þa, ic wæs geong, when I was young.

24. *Numerals, þa ðe setacnað setel*, those that signify Number; as, ænne, once; twa, twice; þræpa, thrice, &c.

Of CONJUNCTIONS, BE GEDEODNYSSE.

Copulatives, Geþeodendlice; and, ond, [ende, D. S.] and eac, ac, [oc, D. S.] and.

Disjunctives, Afcyrgendlice; opþe, or; ne ne, neither; wpa wpa, as, &c.

Discretives, Syndrygendlice; ac, but; wðlice, but; wutodlice, for, &c.

Causals, for ruman intingan, words spoken for some cause; ðy, because; þ, that; forðam, because; forðan ðe, forði, because.

Exceptives, buton, butan, [buta, D. S.] nymþe, nemne, unless; hupu þinga, only.

Interrogatives, Axigendlice; la, is it so? hwi, hwý, why? hupu, is it not?

Adversatives, Wýþerpedlice; þeah, altho'; þeah þe, altho'; ærðer ge, either this or that; hwæðer, hwæþer, hwieþere, nevertheless.

Illatives, or that infer the Reason of Things, Serceadlice; as, forþi, therefore; apý, the same.

Of PRÆPOSITIONS, BE FORESETNYSSE.

Præpositions may be consider'd either in Construction, or Composition.

In Construction they may be consider'd either as governing an Accusative Case, or an Ablative.

Præpo-

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Prepositions governing an Accusative Case.

Agen, or aſean, againſt.	Agen Manneꝝ Sunu, a- gainſt the Son of Man.
Onſean.	Onſean Galileam, over againſt Galilee.
Toſeaner.	Toſeaner hine, againſt him.
Teh.	Teh hine þa ſerðon, then they came againſt him.
Onſeonan.	And me onſeonan ætē, and againſt my will didſt eat.
ƿið.	þe ƿið uꝝ aſyltað, that treſpaſs againſt uſ.

Be, in, to; beſeond, beſeondan, beyond; beƿo-
nan, before; butan, buton, beſide, or except; be-
tƿyx, betƿih, betƿeox, betƿox, betƿux, between; bi,
bȳs, near; emb, embe, about, above, or over; eond,
beyond; ƿon, for, or inſtead of.

Here I cannot forbear giving you a particular Inſtance,
it being ſo highly valuable, and remarkable for the Matter
it contains.

* Cƿiꝛt ƿær PRESBȳ- Chriſt was a Prieſt,
TER.

þa þa he nam hlaf,	When he took the Loaf,
And heold betƿux hƿ	And held betwixt his
Handum,	Hands,
And þone Calic eac ƿpa,	And the Chalice alſo,
And to Heoƿonum beſeah,	And to Heaven look'd up,
And to hƿ Fæder clȳpode,	And to his Father call'd,
And þanciende,	And with giving Thanks,
Bletode to HUSLE †,	Bleſt it to Sacrifice,

* See Dr. Hickes's Saxon Grammar in the Thesaurus, p. 63.

† From the Gothic **honsa**, which ſignifies a Sacrifice. See Mr.
Junius's Gloſſary.

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And *ƿyððan* *hƿ* *hƿ* *Dy-* And then to his Disciples,
cupulum,
Sealde to ƿieganne, Gave it, that they might eat,
FOR HIS SYLFES *Instead of his Body*,
LICHAMAN,
AND FOR HIS AGEN And *For* his own Blood.
BLOD.

Gemang, among; *ƿeond*, *ƿeondan*, *ƿond*, beyond;
innan, within; *mid*, between, or with; *neah*, *neh*,
near; *oƿer*, above, over; *on*, in, and to; *ondlong*,
near, or hard by; *oþ*, until; *ƿyððan*, *ƿyððon*, since;
ƿurh, by; *under*, under; *uppan*, upon; *utan*,
about; *ƿið*, near, or against; *ƿiðæftan*, after, or be-
hind; *ƿiðƿeondan*, about; *ƿiðutan*, without; *ymb*,
ymbæ, about, above.

Prepositions governing the Ablative Case.

Abutan, *abuton*, about; *æfter*, after, for; *æf*,
before; *æt*, at, to, from, under, for; *æftƿan*, before;
amang, among; *an*, in, for on; *bæftan*, *be-æftan*,
behind; *be*, in, of, from; *beforan*, before; *beheonan*,
on this side; *betƿeonan*, *betƿih*, *bitƿinan*, *betƿux*,
with, between; *binnan*, *binnon*, within; *buƿan*,
buƿon, above, upon; *buta*, *butan*, *bute*, *buton*,
without; *feor*, far off; *for*, for, before; *foran to*,
before; *fra*, from; *fram*, of, from; *ƿeond*, near,
at hand; *gemang*, among; *innan*, *innon*, in, within;
into, into, to; *mid*, *mid*, with; *oƿer*, with, above,
upon; *onmuddan*, between; *on*, in; *onforan*, before;
onƿean, *onƿen*, against; *oninnan*, within; *onmang*,
among; *oð*, until; *til*, to; *to*, to, unless it may be
thought rather to be a Particle belonging to the Da-
tive Case; *toforan*, before; *toƿeaner*, against; *to-*
mudde, between; *toƿearð*, towards; *under*, under;
unfeor

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unþeop, near ; up, uppan, uppe, above ; þið, for, with, behind, against.

Several of these Præpositions govern both Cases, which will appear by comparing the foregoing Scheme.

A Collection of Præpositions used in Composition.

Those which are seldom met with but in Composition are noted with an Asterisk.

* *A*, which answers to *re* in *Latin*, or *an* in *English*, by way of Negative, as, *appeon*, *revelare*, to reveal, or uncover, from *þneon*, *velare*, to veil, or cover.
 * *E* is also a Negative, as, *æ-melle*, insipid ; *æren*, even, alike, as, *æren-þeop*, a fellow Servant ; *æfter*, after, as, *æfter-boren*, posthumus, a Child born after his Father's Death ; *æþ*, before, as, *æþ-genemned*, before-named ; *æt*, signifies from or at, as, *æt-þrædan*, to take from, or to take away ; *æt-standan*, to stand to a thing, or be present at it ; *agen*, against, or again, as, *agen-standan*, to stand against, or oppose ; *agen-hpyrran*, to return again. * *And*, for or against, as, *and-þeard*, before or present ; *and-racan*, (*and-rasan*,) to deny ; *and-hpyrran*, to thwart, or stand against ; *and-pyrð*, an answer ; *and-hweoran*, to rush against ; To which add *and-rparian*, to answer ; *betwux*, between, as, *betwux-cuman*, to come between ; *be* is sometimes a mere addition, sometimes it signifies the same as *bi*, *biȝ*, *byȝ*, about, as, *berapan*, to go round.
 * *Eo*, again, or anew, as, *edyceapt*, Regeneration.
Eren, with, even, equal, as, *eren-biscop*, *Co-episcopus* ; *eren-þeopa*, a fellow Servant ; *ert*, again, as, *ert-cýrran*, to return again ; *em*, equal, as, *emnuht*, *equinox* ; *emb*, about, as, *embhpyrr*, the Circuit.
 * *Emn*, equal, as, *emn-ȝcolepe*, School-fellow *em* and *emn*, seem to be deriv'd from *embe*, or *æren* ; *for*, wickedly

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wickedly, as from *lissan*, to lie down, *forlissan* ; *forpe*, before, as, *forpe-ætypan*, to foreshew. * *Full*, very much, as, *full æpel*, very noble. * *Ge* sometimes signifies with, as, *gebeon*, one that sits at meat with you ; *geclutod*, patched, or clouted ; *gefedder*, a Godfather ; *gemeder*, a Godmother ; *geper*, *ta*, conscious ; sometimes *Ge* is a mere addition. *Geon*, against, as, *geon-bean*, to bear against ; *geond*, through, as, *geond-faran*, to pass through ; *mid*, with, as, *mid þolian*, to suffer with ; *mid pununge*, living with, or fellowship : These kinds of words are to be distinguish'd from those words compounded with *mid*, for *middel*, middle, or between ; such as *Midwinter*, *Christmas*. * *My*, the same, as the Negative *in*, in *Latin*, as, *myhþan*, to misobey, not to obey ; *of*, of, or from, as, *ofceorþan*, to cut off ; *ofer*, over, as, *ofer flean*, to fly over ; *on*, un, as, *onþerpe*, uncertain ; *onþean*, again, as, *onþean þringan*, to bring again. * *Op*, un, by way of privation, as, *oppite*, without Punishment ; *of*, from, as, *of þendan*, to turn from. * *Samod*, with, or together, as, *þamod-cýman*, to come together ; *to*, too, or overmuch ; as, *to-an-pullice*, too obstinate ; *tobean*, to bring to. It is a mere addition, like *a*, or *ge* ; *toþoran*, before, as, *toþoran beon*, to be before ; *þurh*, through, as, *þurh-beorht*, transparent ; *un*, un, by way of privation, as, *unacenned*, unborn ; *up*, *uppe*, up, above, upper, as, *up-fleping*, the upper Floor ; *wið*, with, or against, as, *wið-standan*, to withstand ; *wiðer*, against, as, *wiðersecgan*, to contradict, or withsay ; *ymb*, about, as, *ymbþrypan*, to go round, or encompass.

Of

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Of INTERJECTIONS.

Interjections, *Betpux alegeðnyrr*; are either *Interjections* which signify *Sorrow*, *þær modeſ rapnyrrē*, the Grief of the Mind, as, *pa iſ me*, woe is me; *pa him*, alas for him; *pelapa*, well away; *coh*, *hugla*; thus the French *belas*, *eala*, alas; or,

Of *Rejoicing*, or being merry, as, *hlichende*, laughing, as, *ha ha*, *he he*, *pel me*, as they ſay in the *North* to this Day, *weles mothe*, that is, well is me of thee.

Of *Calling*, as, *eala*, *æla*, *æala*, *hola*, *O la la*, come hither; *la* is both prefixed and affixed to Interrogations.

Of *Wishing*, *Gepſcendlice*, as, *eala ȝu*, *O that*; *pa la*, I wiſh.

Of *Exhorting*, *Tihtendlice*, as, *pella*, *utē*, go to; *uton*, go ye.

Of *Admiring*, *Pundpugende*, as, *eala hu*, *O how*.

Of *Shewing*, *Æteopigende*, as, *heonu*, *eſne*, ſee, behold! *loca nu*, ſee here!

Of *Praising*, *Loſigende*, as, *eala eala*, very good, very well! *ſelpe*, the ſame!

Of SYNTAX.

Of the Construction and Ordering of NOUNS and VERBS,

Be *FORDA 7 NAMENA* *Geſeðnyrrē 7*
Geendebýðnyrrē.

HAVING ſpoken of *Nouns* and *Verbs*, and the other Parts of Speech, ſingly conſider'd, we are now to
take

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Take notice of them as they are joined together to make up Sentences in Discourse: And, as in the Grammars of other Languages we find three noted Rules of Agreement, called, *The three Concords*, so these likewise are first to be observed in the Grammars of the *Saxon Tongue*.

The first is between the *Nominative Case*, and the *Verb*, which must always agree in the same Number, and the same Person. If the *Nominative Case* be in the Singular Number, and first Person, the Verb that is join'd with it, must accord with it in the same Number and Person, as, *ic fullige eop on Wætere*, I baptize you with Water: If in the second, so likewise, as, *þu eart min gelufoda Sunu*, thou art my beloved Son: If in the third, in the same manner, as, *he eop fullap on Halgum Gaste*, he will baptize you with the Holy Ghost: If in the Plural Number, the same Method must be observed through all Persons, as, *we, ye, they* wondred.

The second Rule of Agreement is that which concerns *Nouns Substantives*, and *Nouns Adjectives*. As the Rule touching the *Nominative Case*, and the *Verb*, required an Agreement between them in Number and Person, so here the Substantive and the Adjective, must not only agree in Number, but they must accord in Gender, or Sex, and in Case, or Termination: For the Adjective being a proper Attendant upon the Substantive, it hath been thought decent that it should not only be of the same Sex, that is, a Male to wait upon a Male, and a Female upon a Female, but likewise to appear in a Dress, or Habit, by which it may easily be discern'd to which Sex they belong. The first of these Answers, the Grammatical Term of Gender, the other, of Case: And by this it may be understood what is meant,

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meant, when it is said, that the Substantive, and the Adjective ought to agree, in Number, Gender, and Case : As for example, in the Masculine, the Accusative Case Singular Number, *Dumbne Gæst hæbbende*, having a dumb Spirit : In the Feminine Ablative Case Singular Number, as, *of Ealne þinne Heortan*, and *of Ealne þinne Saþle*, with all thy Heart, and with all thy Soul. The *Neuter Gender*, or that which is indifferent to either Sex, has its proper Terminations, as also its Adjectives, by which they shew their Relation to it. *Participles* observe the same Rule in agreeing with *Substantives*.

The third Rule of Concordance, is that which touches the Agreement of an Antecedent Noun, with its Relative Pronoun : For to avoid the tediousness of repeating the same word, or thing, the use of Pronouns was first invented; and this Agreement must not only be in Number, and in Sex, I might also say, in Case, but in Person too, as, *Pa eow Boceraþ and Phariſea Liceteraþ, forþam ge ſynt ſelice hƿitum Bysgenum*, Woe be to you Scribes and Pharisees Hypocrites, for ye are like whited Sepulchres; And *ge þe ſƿeþeþ on Temple*, he ſƿeþeþ on him, and on þam þe him on eardigaþ, He that sweareth by the Temple, sweareth by it, and by him that dwelleth in it.

When two Substantives come together, which signify different things, the latter shall be the Genitive Case, as, *þær Hælendes Lichaman*, the Body of Jesus; *Godes Rices Godſpel*, the Gospel of God's Kingdom. Sometimes the latter Substantive is a Dative Case, instead of a Genitive, as, *ge habbaþ Abraham ur to Fæder*, we have *Abraham* to our Father.

But

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But Substantives are sometimes put in the same Case by apposition, as, *Cauy Iuliy Romana Cærepe, Ælfred Cýnung, Rome buph.*

The Genitive Case is sometimes put alone, the former Substantive being understood by an Ellepsis, as, *he ȝereah Iacobum Zebedei*, where *Sunu* is left out by an Ellipsis.

The Praise and Dispraise of a thing, is exprest by the Genitive Case, as, *þa ƿæron hƿiteƿ lichaman, 7 ƿæ-ȝereƿ andƿlitan Men*, they were of white Complexion, and Men of fair Countenance.

Deapƿ, which answers to the *Latin* word *opus*, will have a Dative, or an Ablative Case, as, *þearƿ ƿ þære bote*, there is need of Repentance, or making amends: But sometimes it is used as an Adjective, to signify what is necessary, as, *micel ƿ nýð þearƿ Manna ȝehƿilcum*, it is very necessary for every Man; *ac ƿuton don ƿƿa ƿƿ þearƿ ƿ*, but let us do as it is necessary for us.

Of the Construction of ADJECTIVES.

Adjectives governing a Genitive Case.

1. **O**F *Comparison*, as, *Manna æƿeƿt*, the first of Men.
2. That signify *Fullness*, as, *ƿulle deaðƿa bana*, full of dead Mens Bones. These also have an Ablative Case, as, *ƿulle licetunge 7 unƿihtƿirnyƿƿe*, full of Deceit and Unrighteousness.

Adjectives

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Adjectives that govern a Dative Case.

1. Such as signify *Obedience* or *Disobedience*, as, oððe he bið anum gehyrpum, 7 oðrum ungehyrpum, or he will obey the one, and disobey the other.

2. Of *Likeness* or *Unlikeness*, as, heo is selic sittendum Cnapan on forsetige, it is like to Children sitting in the Market-place.

3. That signify *Care* or *Desire*, as, þ̅ se ne syn ymbhyrde, eoppe raple hpæt se eton, ne eoppum lichaman, mid hpam se syn ymbryrde, be not careful for your Life, what ye shall eat, nor for your Bodies, what ye shall put on.

Adjectives that govern the Ablative Case.

1. That signify *Worth*, as, doð medemne pærtm þære dædbote, bring forth fruits worthy of Repentance.

2. That signify *Fullness*, as, fulle ealpe fylde, full of all filth.

3. That signify *Guilt*, as, dome scyldis, guilty of Judgment; sepeahte scyldis, in danger of the Council, or guilty before it.

The *Interrogative*, and that which answers to it, shall be in the same Case, as, hpær is þeos anlicnyf 7 þis sepput? whose is this Image and Inscription? hi cpedon þær Cærener, they answered *Cæsar's*.

Of the Construction of VERBS.

VERBS *Substantives*, and Verbs *Passive*, which signify *Calling* or *Naming*, will have a Nominative Case after them, as well as before them, as, ic eom

o

æpurt

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ærist 7 ly. I am the Resurrection and the Life; þe
hælend þe is genemned Crist, Jesus which is called
Christ.

Verbs that govern a Dative Case are such as signify,

Commanding, as, peal- } Ealdor Men pealdað
dan, to command. } þina ðeoda, Princes go-
vern their People.

In most of these Instances there is an Ellipsis of some
word left out, as in words of Words left out,

Suffering, as, } Polige hyr hy- and to be under-
der, let his hide flood.
þolian, to suffer. } suffer; } Solige hyr
freotey, let him } As, þice, Pu-
lose his freedom. } nishment.

Helping, as, } God & Almihtig
helpan, to help. } helpe ure, God } Untrummyrre.
Almighty be our } Weakness.
help.

Tasting, as, } Nænis Man
onbitan, to taste. } naner metey on-
bite, let no Man } Deel, part,
taste any meat; } some, portion.
þiner onbyrde, }
he tasted Wine.

Praying or Ask- } Cy he bit þy-
ing, as, biddan, } cer, if he ask a } Gife, the gift.
to ask, or desire. } Fiþh.

Compassionating, as, se- } Ure gemelryod, ha-
multyrian, to have mercy } ving compassion for us.
on. } These sometimes have a
Dative Case.

Giving

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Giving or Granting, as, *tipizean*, { *Fulluhtey tipize*, let him give } *Gefyne*, the Sacrament.
 to grant or bestow. { Baptism.

Of Touching, { *Ne æthnan þu* } Lice, Body.
æthpynan. { *min*, touch me }
 { not.

Of Meditating or Consulting, *cepan*, to intend. { He *pleamey cept*, he took care for, or provided for his flight.

Of Denying, { *þa ætracað* } Lane or Selea-
ætracan, to deny. { *þær æmyter*, } ran, the Doctrine
 { who deny the } or Belief.
 { Resurrection.

Where there is no Ellipsis, these Words are for the most part Transitives, and govern an Accusative Case.

Verbs that govern a Dative Case.

1. Verbs put Acquisitively, as, { *Gif hpa hum pihter* }
 { *bidde*, if any one desire }
 { Justice, or Right to be }
 { done to him.

2. Verbs of Commanding or Obeying, as, { *þa beað he þam un-*
clenan Gaste, then gave }
 { he his command to the }
 { unclean Spirit; }
 { and *Sæ hum hyppumiað*, }
 { the Winds and Sea are obe-
 { dient to him.

3. Verbs of Giving, ministring, restoring, serving, chiding, forbidding, favouring, declaring, answering, lending, trusting, judging, thanksgiving, tempting, hurting, &c. also the words *filian*, and *filizean*, as, *Petpuy filizde þam hælende*, Peter followed our Saviour.

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Verbs that govern an Accusative Case.

Verbs Transitives, which are known when the Action passes, or is transfer'd from the Doer, upon some Person or Thing that receives that Action, as when I say, *I honour my Parents*, the Action of shewing Honour or Respect, passes from me to my Parents, whom I desire to receive that Honour and Respect, as has been observed: Some Verbs govern two Accusative Cases, of the Person, and of the Thing; *Cedo hunc pultem pyphe*, let him have the Honour done him of what is right. There are many reciprocal Speeches in the *Saxon* Tongue, as, *hiz æteopdon hiz manegum*, they shew'd themselves to many; *Crist hunc sepet*, Christ rested himself.

The *Ablative Case* is sometimes put absolutely, as, *gebizedum cneopum him to cwæð*, upon his bended Knees he said to him; *reoƿon ƿiƿon*, seven times. And sometimes the *Genitive Case* after the manner of the *Greeks*, as, *ƿona þær ƿintƿer*, early this Winter, suppose or understand *anƿearƿer*, *ισαμῶς*, *vel ἀρχομῶς τῷ χειμῶνι*.

The *Infinitive Mood* will have an *Accusative Case* before it, as, *ƿpa ge seƿeoð me habban*, as ye see me to have; *ða ƿecgað hunc libban*, they say that he is alive.

Note, That the Construction of Gerunds and Supines in the *Latin*, is perform'd in the *Saxon* by the *Infinitive Mood*.

Note also, That the Construction of the other Parts of Speech, *viz. Adverb, Conjunction, Preposition, Interjection*, hath been already accounted for, where we had occasion to speak concerning each of them.

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Of the DIALECTS.

DR. *Hickes* and Mr. *Thwaites* have spoken very largely on this Subject, to whom I must refer my Readers for a more ample Account. I shall only beg leave to observe by the way, that before the distinction of *Dano-Saxon*, and *Normanno-Saxon*, there were doubtless several Dialects, or Proprieties of Speech introduced by those several Nations, of the *Saxons*, *Angli*, and *Jute*, or *Geatae*, who took Possession of the Island, and of those other Colonies that were called out of *Germany*; which yet for the Space of four or five hundred Years, differ'd not so much amongst themselves, as not to be easily understood by one another. The Poets also had their peculiar Dialect, and set of Poetical Words and Phrases, the *Danes*, as well as the *Saxons*: And here I chuse to bring in the mutual Variation and Transposition of the Vowels and Consonants, which is placed at the beginning of Dr. *Hickes's Grammar*, but could not so conveniently be placed at the beginning of this.

a, æ; æ, ea; æ, œ; æ, ȳ; e, æ; e, i, ȳ; u, e; ȳ, u.

The wonderful Variety of changing the Vowels for one another, may be seen in this one word *mænegeo*, signifying a Multitude, as, *mænegeo*, *mænego*, *mænigeo*, *mænigo*, *mænigu*, *mænio*, *mæniu*, *mænȳgeo*, *manegeo*, *manegu*, *manigē*, *manigo*, *menesgeo*, *menego*, *menegu*, *menigeo*, *menigo*, *menigu*, *menio*, *meniu*; twenty different ways.

The *Saxon* Points are thus marked, a Comma, or short Pause thus (.) a Period, or full Stop thus (:) or (ȝ) an Interrogation thus (ʒ).

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Of the Saxon POETRY.

THE *Saxon Poems* are either such as are made up of words purely *Saxon*, or such as have some mixture of the *Danish*, and are called *Dano-Saxon*. The pure *Saxon* Verses are known by that Exactness of Grammatical Construction, which is to be observed in them; and from their Purity, in rarely admitting those foreign words with which the *Cimbrick*, *Saxon*, *Dano-Saxon*, and *Francick* Poets fill their Poems: Of which kind of words, a large account may be had in Dr. *Hicks's Thesaurus Ling. Vet. Septen.* and in the *Epitome* of it by Mr. *Thwaites*, so that I need only to give you a short Specimen of them here.

Balo.	Evil.
Beadu-punc.	A cruel Man.
Beorn.	A Man, or a noble Man.
Brego.	A General, or a King.
Conðne.	A Multitude.
Dogon.	A Day.
Eafona.	Children, or Offspring.
Egon.	The Sea.
Feoph, pephð.	The Soul.
Finnar.	Men, Rulers.
Fold.	The Earth.
Frea.	A Lord.
God-peb.	Purple.
Gum-punc.	A Soldier.
Hadne, hadno.	Serene, clear.
Hæle, hæled.	A Hero.
Heapo.	High, the top.
Hilt.	War, a Fight.
	Hnura.

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Hnura.	A Rock.
Lago.	The Sea.
Lyr.	Knowledge, Skill.
Lid, lipa.	A Ship.
Lixan.	To shine, to give light.
Mago, mago-punc.	A Kinsman.
Meca.	A Sword.
Metod.	God, the Creator.
Mold.	The Ground, or the Earth.
Rodon.	The Firmament.
Sera.	The Mind.
Sigon.	Victory.
Sinc.	A Collection of Things.
Sund, pund.	The Sea, hence the <i>Baltick</i> <i>Sound</i> .
Draso.	Lasting.
Tonht.	Illustrious, famous.
Tyn.	A Lord, Empire.
Urrer, urrich.	Us, we.
Pejod, peonod.	An Army.

As well in the *Pure Saxon*, as in the *Dano-Saxon*, there are certain Words, which denoting some particular State or Condition of Men, are set loose to signify *Man* in general, as,

Æþelms.	Noble.
Beapn.	A Child.
Beorn.	A Nobleman.
Ealdor.	An Elder, a Captain.
Eoropa.	Children.
Eorle.	An Earl.
Geþepa, seþp.	A Companion.
Geþepa.	A Sheriff, or Ruler.
Leod, leoda.	One of the same Countrey.

Sealc,

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Scealc, ſcalc.	A Servant.
þegen.	A Thain.
þiſa, þiſend.	A Leader.
þine.	A Friend.

Nouns of Multitude are uſed by the *Poets* to ſignify Men, or Mankind, as, Leod, Leoda, a Nation, People; Þeþod, an Army; Folc, Folce, People; Ceoþlay & Ceoþlay, noble and ignoble; Þeþay & Þiþ, Men and Women.

The *Saxon* Verſes conſiſt of three, four, five, ſix, ſeven, eight, or more Syllables, but for the moſt part of four or five Syllables, with which the *Poets* now and then interſperſe Verſes of fewer or more Syllables, as their fancy directs, without any ſeeming Exactneſs of Order or Regularity. Verſes of four and five Syllables are moſt current, where the Warmth of the Poet haſtens as it were, and precipitates the Vigour of his Stile.

As to the Quantity of Syllables, which are not viſibly long by Poſition (as the *Grammarians* ſpeak) it muſt be confeſt, that in a Language which has been ſo long diſuſed, and the true Pronunciation whereof is uncertain to us, it can not be ſo eaſy to declare what Syllables are naturally long or ſhort: it muſt be a good Ear, and a particular Genius, that can be able to judge well on this Subject. It is certain the *Saxon* Poets indulge themſelves in a large Variety of Poetical Numbers, in which, perhaps, they were not exceeded even by the *Scaldri*, who, as *Wormius* reports, had cxxxvi ſeveral kinds of Verſes, in which they took a liberty of uſing many bold Figures, and frequent tranſpoſition of words. Sometimes they uſe a kind of Rhime and Verſes ending alike, as,

Agene Bnoþon,
And hyr Mōdon.

Mōdon

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Moddan seapd,

Mancynner peapd.

Sometimes they pleas'd themselves with Words beginning alike, as, Feoh 7 Fuglar; Ladra lind. Now and then they made their Verses with Words sounding alike, as, pīde 7 rīde; gleam 7 dream. The *Adonick* Verse was not unknown to them, as, Rodepa paldend; and except the *Hexameter* and *Pentameter* Verses, there is perhaps no kind of Metre to be met with in the *Greeks* and *Latins*, which a Man of Curiosity and Sagacity might not discover in the *Northern* Poets.

Of ACCENT.

THE *Tone*, or *Accent*, which the *Saxons* made use of, is said to have been the *Acute* only, and it was chiefly made use of to distinguish Words of a doubtful meaning, as, Góð, good, Mán, evil, to distinguish them from *God* and *Man*. To what other Purposes they served is not easily to be discerned from our printed Books, in which they seldom appear, tho' nothing is more frequent in the *Manuscripts*, especially over words of *one Syllable*, and in words of *more Syllables* over that *Vowel*, or *Syllable*, upon which a greater Strength and Emphasis is to be laid.

I could not think of finishing this Treatise, without acknowledging how much I am obliged, both for Method and Materials, to the learned Mr. *Thwaites's* most useful and ingenious *Epitome* of Dr. *Hickes's* great *Thesaurus*, and to the *Thesaurus* itself: Of which learned Work too great Encomiums cannot be given, either for the amplitude of the Subject, or justness of the Performance.

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Ah ingenious and exact Account of it has been given by Dr. Wotton in a *Latin* Treatise, entitled, *Linguarum Vett. Septentrionalium Thesauri Grammatico-Critici, & Archeologici, Auctore* GEORGIO HICKESIO, *Conspectus Brevis*, which very well deserves to be reprinted, since I hear it is very scarce. As to the *Thesaurus* itself, which can produce as many Testimonies of learned Men in its Praise, as perhaps any Book has received that has ever been printed; yet it hath not indeed escaped the undeserved Censure of some Men, as being defective in some things: but I, who have had occasion strictly to peruse it, believe upon due Reflection, and a nearer Inspection into the Work, its most severe Censurers, will find reason rather to complain of their own, than of the Author's Mistakes. However in a Work of so great bulk, illustrating so many Languages, it cannot be conceived, but that some things, might well escape the greatest Care, and exactest Judgment: The Author would be glad could she promise herself to have given as few occasions of blame in this little Book.

F I N I S.

